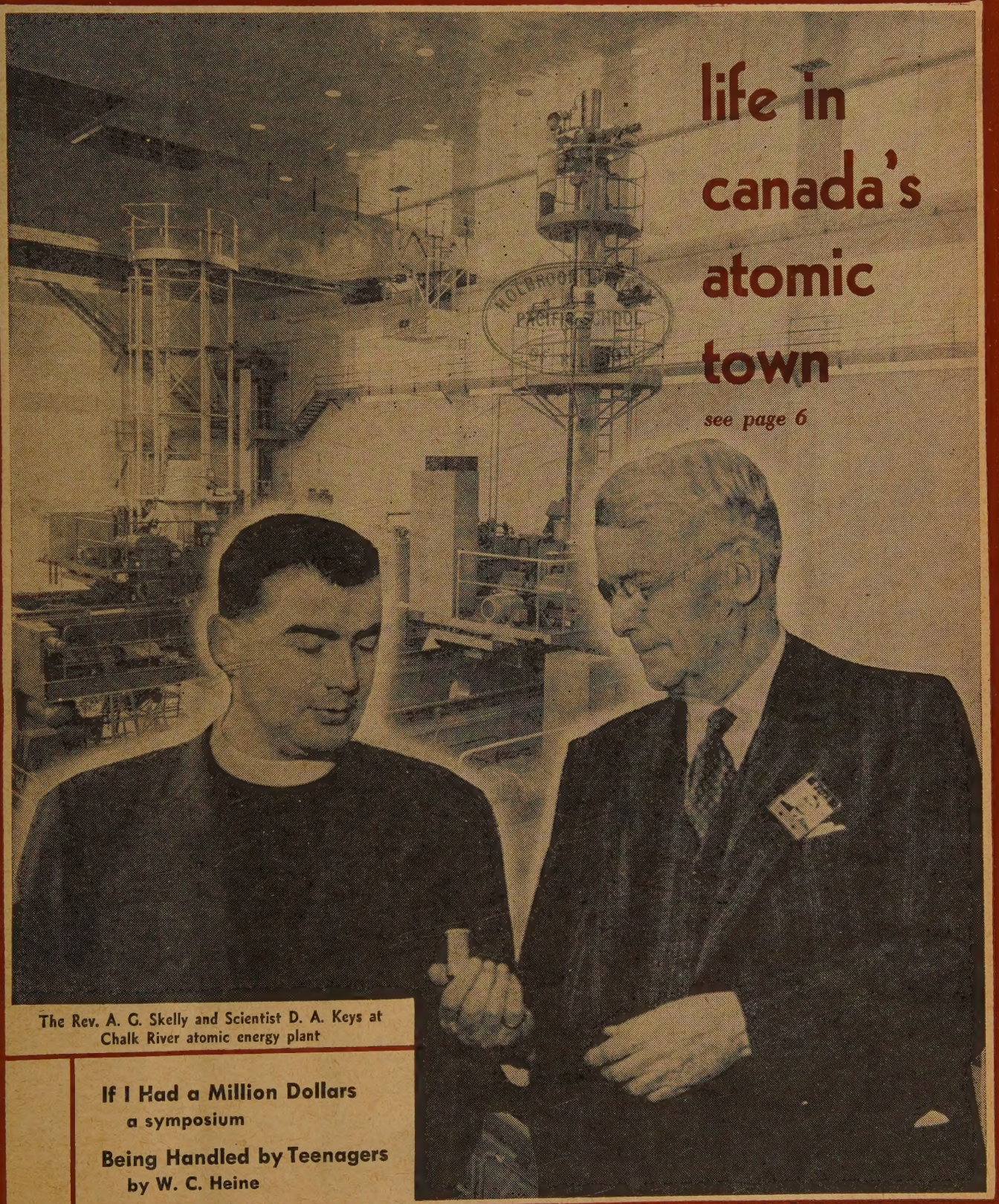
THE UNITED CHURCH

OBSERVER

APRIL 1, 1959



life in canada's atomic town

see page 6

The Rev. A. G. Skelly and Scientist D. A. Keys at Chalk River atomic energy plant

If I Had a Million Dollars
a symposium

Being Handled by Teenagers
by W. C. Heine

Letters

Editorial and the Pope

Dear Sir: Thanks for the editorial . . . "A Fallible Editorial on an Infallible Pope." As Protestants we must be very careful to see that we are not the catspaws to draw the R.C. church chestnuts out of the fire. I heartily agree with your remarks and whilst we realize the dangers of communism, I trust we should not forget who blessed Mussolini in that cowardly excursion into Ethiopia.

Wiarton, Ont. W. G. Cheshire.

Dear Sir: I liked "A Fallible Editorial about an 'Infallible' Pope" . . . I agree that the war of Protestantism should be against ignorance, superstition, poverty, disease, hate, etc. On this basis compare the despair of the masses in Catholic Spain to the hopes of the masses in communist China. The Pope invites world Protestantism to join with him in crushing those hopes. He has already got the military of Protestant nations ready to back him. Should the religious of Protestantism also go along? Some of the terrors of the dark ages were things such as the "Spanish Inquisition." In the religious realm "peaceable co-existence" is not permitted by the Pope. Should he not now foster peaceable co-existence in the political and economic realm? It has been said "We cannot kill an idea by bloodshed, but only by a better idea." World brotherhood is a better idea; expressing itself in the Colombo plan, the United Nations Organizations, the World Council of Churches, etc. The hymn writer says "By deeds of love and mercy the heavenly kingdom comes."

Grande Prairie, Alta. I. V. Macklin.

Dear Sir: I am a United Church member and reader of **The Observer,** also a reader of **The Presbyterian Record,** and I like them both. I wish I had some other church papers to broaden my vision.

The suggestion of Pope John XXIII of re-union of all Christian denominations is interesting and suggestive. But compare, Jesus Christ said "I am the Resurrection and the Life; no man entereth Heaven but by Me."

Pope John says, "I am the Gate of Heaven; no man entereth Heaven but by Me." Who was right? . . .

Toronto, Ont. John McCullough.

On Flags and Anthems

Dear Sir: I consider the editorial "Flags and National Anthems" in your February 15th edition to be a mischievous editorial. It appears to be one written in the guise of suggesting a bon entent between French Canadians and English Canadians, but its main purpose appears to be to stir up enmity between Protestants and Catholics. As we are the only dominion, as far as the writer knows, to have not its own flag, it would appear the editor is suggesting that the other dominions are not mature, but that we are by reason of this fact. . .

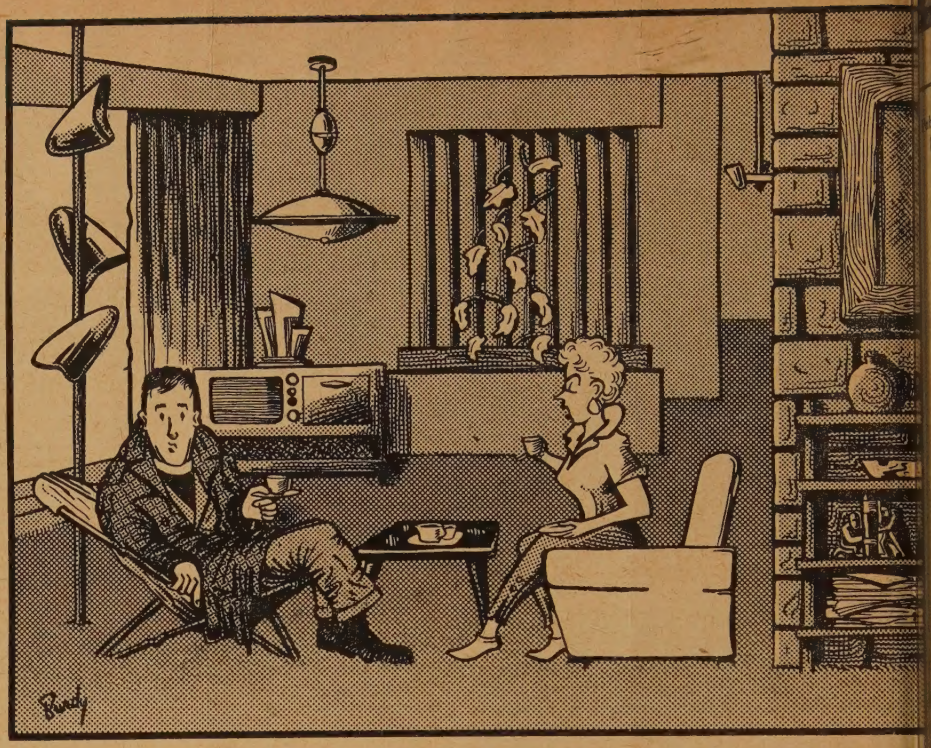
Regina, Sask. R. A. Milliken.

Dear Sir: The argument that both songs should say the same thing is weak.

If we tried doing that we would have to abandon all ideas of poetic beauty.

There is nothing wrong with the French words to "O Canada." They express a passionate devotion to the land of our birth. "O Canada" sung in English expresses the same thing, and admirably so. Accordingly, it is a most approprite national song.

Irma, Alta. Allen Ronaghan.



"I was waiting till I could afford a new hat before we started church!"

C.A.U.T. and United College

Dear Sir: It is a matter of regret to me that your editorial "Who Do They Think They Are?" puts such an unfair interpretation on C.A.U.T.'s motives and actions. C.A.U.T. has not blacklisted United College. We have not advised anyone that they should not take a teaching position at the college. Indeed, if the request to everyone concerned that they co-operate in rebuilding the college had proven genuine we would have been glad to help.

You do not report that although Professor Crowe has been reinstated, three of his supporters have been forced to leave the college and that as a result Professor Crowe's own position at the college has been made very difficult. It does not report that the college has been and is currently advertising in England and the United States for new faculty members. We can only conclude that they intend to fill these position with faculty from another country. . .

We think that people in England who are considering an expensive trip to Canada should be aware that a dispute has occurred so they will be able to make enquiries and determine whether this is the kind of college for which they would like to work. We think this is in the interests of the college as well as our academic colleagues in other countries.

Our advertisement in **The Times** was inserted for this purpose only.

Winnipeg, Man. Clarence L. Barber, President, C.A.U.T.

Time to End Duplication

Dear Sir: A letter from the Rev. David J. H. Cook says "The other denominations are making serious inroads upon our families because of our lack of transportation. This is a sad state of affairs."

If he is referring to other Protestant denominations, then in my opinion, in view of an attempt to accomplish Church unity, he should revise his thinking. It is my opinion, as long as the Christian message is being taken to the people, it does n make any difference which denomination taking the responsibility for the work.

Is it not about time there was a unit Protestant effort in the mission field, th avoiding duplication which now exists, a often confusion among those who are bei ministered to?

Montreal 16, Que. (Mrs.) M. A. List

Life in Communist China

Dear Sir: Mr. Jolliffe speaks of "wi tales" about life in Communist China. would like to refer your readers to the bo "Green Leaf in Drought" by Isobel Kuh which is a first-hand account of life Communist China by some of the missio aries who were the last to leave Communi China. They told of the hardships of t Chinese people as well as that of t missionaries. It is published for the Chi Inland Mission, Newington Green, Londo N.16. Trade Agents "The Lutterwor Press," 4 Bowerie St., London E.C.4.

If life in Communist China is pleasi to the Chinese people why are so many them trying to get over to Hong Kong?

Brandon, Man. Elisabeth Knowlto

"The Preachers' Kids"

Dear Sir: As a minister's son and as minister and father, let me be the first t say that I sympathize with the Rev. Dic Jones and his resolve to be fair with h children. But the fact that "somethin always seems to come up" is scarcel justification for discrimination against them I regret that this became caption for picture which in effect makes neglect c ministers' families a badge of honour.

One of the greatest inconsistencies in ou profession is what we say and what we d about family life. Some of the publishe biographies by "preachers' kids" demonstrat that devotion to God does not equate wit neglect of family; but I fear that some o the unpublished biographies do.

Toronto, Ont. (Rev.) C. F. T. Poulte

THE UNITED CHURCH
OBSERVER

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Norm and Jean McQuay

IN THE NEXT ISSUE

The President is Two
By GENEVIEVE CARDER

What Catholics Can Learn from Protestants
By W. J. WHALEN

Observations

SPENDING A MILLION DOLLARS should be a lot more fun than some of the responsible brethren in the church have been having ever since we sent them a request to tell us what they would do with that much money. Of course we stipulated it should be spent by the church when the millionth adult is received into full communion in the near future. Their answers are on pages 10, 11 and 12.

HAVING THOUGHT UP THE IDEA, we feel we should spend a bit ourselves, so here is our suggestion. We'd charter a plane and send all the members of the Boards of Finance and Overseas Missions—the W.M.S. people, too—off to Africa, where they would be charged with the task of following Dr. Walter Strangway, Dr. Sidney Gilchrist and all the other missionaries around for a month. Then we would give what was left (plus the contributions of those who paid their own fare) to the Board of Finance, and sit back confidently expecting them to apportion it wisely, with a great big cheque to the overseas work of the United Church. This would include, we hope, an electrification system for the Dondi mission station.

* * * * *

● SIMEON STYLITES, *The Christian Century's* most readable writer, had some fun at OBSERVER expense last month, when he reprinted one of our more fetching advertisements from the Pastoral Vacancies column. The ad pointed out that education facilities were the best, "Sports activities second to none (Curling rink) Artificial ice, . . . etc."

AFTER REMINDING US that Paul accepted a call to Macedonia which simply went, "Come over and help us," Simeon prepares a few other notices which might have appeared in the early church *Times* such as: "Corinth. Minister wanted for growing church. Metropolitan advantages. Good race track. Well equipped for all sports. Dancing classes for family. Ideal situation."

TOUCHÉ is about all we can say. As a matter of fact we haven't been reading that column recently, although there were times when we studied pulpit vacancies rather wistfully. Moments which stand out were: after we wrote an editorial saying Boy Scouts were a good thing. We were amazed how many disagreed. Another time when we tried to explain the official position of the United Church on temperance but called it moderate drinking. And of course after trying to review the Winnipeg situation we thought of a quiet parish where there were no members of the CAUT.

WE DON'T LIKE TO TEMPER the alluring prose of pastoral relations committees. We suspect that historians one hundred years hence will get a clearer reflection of the United Church from the "pulpit vacancies" than from the editorial columns, and we understand it is favourite reading in the manses of the land. But laymen should take the advice of the Presbytery counsellor on this one. The brethren can always look up the stipend in the *Year Book*, and find out about the curling rinks in some other way.

WE'D LIKE TO SEE what would happen if some pastoral relations committee placed an ad which said: "Badly run-down church without minister for years needs one quickly. Sunday school crowded but few teachers, session discouraged, finances confused, last every-member canvass 1931, community growing but attendance declining, session books destroyed in recent fire, so no membership roll, thousands not going to church, roof leaks, organ unusable, no manse, minimum salary. . ."

* * * * *

● OBSERVER CIRCULATION has been shooting up nicely in recent weeks with growth in all parts of the Church except Newfoundland. For this issue it is 238,690. About 90,000 copies of the Special Reference issue have gone out; that leaves 10,000, so our advice to those who wish more copies is to send in orders soon. Our present plan is not to reprint.

* * * * *

● A LITTLE PRAYER we like goes:

Lord, when we are wrong
make us willing to change,
and when we are right
make us easy to live with.

Editorial

Down on the Farm

THE advance party of last month's march on Ottawa by western farmers included a United Church minister. It's not a new thing for a minister from the prairies to lead a march towards the Parliament Buildings; the late Rev. Samuel East led a march on Regina back in the dry and hungry thirties.

Why should prairie farmers who have been getting good crops recently, and have lots of extra wheat stored in their granaries, be making such a dramatic gesture? Why should a minister be part of it?

In the past decade certain things have been happening down on the farm which city-dwellers don't seem to understand.

Mr. H. H. Hannam, President of the Canadian Federation of Agriculture, told the Board of E. and S. S. of the United Church something about it at their recent annual meeting.

Cost of goods and services used by western farmers has gone up during the past decade by 50 per cent. Wheat has decreased by 20 per cent., and a farmer's quota permits him to sell only part of what he is able to produce.

While this has happened, Canada's gross national product has doubled. Average weekly earnings of those employed in industry other than primary production have increased 77 per cent., and wholesale prices have climbed 40 per cent.

What has this done to the farm community? The boys and the girls and the hired man have left. The farm labour force has been reduced from 1,227,000 to 774,000 in 10 years—just about the number of Canada's unemployed.

The farm community has been depleted, its churches have been hurt, in some cases emptied, and its social services adversely affected. We see a good and an old way of life disappearing, and one of the finest parts of our society, in difficulty. So ministers who are involved with their people march with them towards the Federal capital to dramatize the troubled situation to the nation.

QUEBEC AND TAKING ELECTIONS LIGHTLY

READERS in Quebec were somewhat incensed last June when we commented on the case of a 13-year-old boy who escaped from a St. Hyacinthe jail after being sentenced to five years for theft.

It is interesting to note that the Quebec courts aren't always so severe. Last month, according to an editorial in *The Montreal Star,* a man was given 31 days for 31 election offences involving such flagrant roll-padding that the Chief Electoral Officer ordered a special investigation before a Superior Court Judge.

The judge noted that the culprit could have been given 14 years in the penitentiary. However, he pointed out that his offences involved "taking elections lightly rather than grave crimes"—so for 31 offences, 31 days.

The Star points out that the Elections Act and t Criminal Code do consider this sort of thing a grave crim and adds that at every election, federal, provincial municipal, frauds are uncovered. We wonder if in Quet taking elections lightly hasn't something to do w permitting a medieval penal system to continue.

DON'T GET DISCOURAGED

MOST of us get discouraged by the slowness with whi conversations on church union proceed betwe the Anglican and United Churches. Young people p ticularly grow weary of talk without action. Sometim we find it encouraging to remember that in some wa the Canadian church is out ahead of much of the wo in this church union matter.

The rest of the Christian world is proceeding slow We still hope that progress will come here. We a prepared for many funerals first. In the meantime may take some satisfaction in remembering that o forefathers came a long way by 1925, and this generati may have to spend itself consolidating their gains.

NORTHERN UNIVERSITY

THE University of Northern Ontario Association is fast-growing example of what well-directed enthusias can do. Following the December meeting called by D E. S. Lautenslager of St. Andrew's Church, Sudbur "pilot" canvasses for membership in the association ha been set up in Sudbury and North Bay.

Fifteen hundred members of St. Andrew's signed car and paid one dollar. A public meeting was called North Bay to arrange a canvass for members among a Protestant Churches. The results of these "pilots" w guide other northern communities.

The U.N.O.A. has executive members from all northe universities. It has wisely kept general its aims for a ne university, and avoided formal discussion of a possib location.

Industry and business have been showing their intere and outstanding leaders of the community, and t executives of International Nickel have accepted appoin ment as patrons. Northern Ontario needs a universi which is not controlled by the Roman Catholic Churc Its base should be broad enough to include other churc colleges and/or their residences. A federated universi in which Roman Catholics, Anglicans, United and oth churches may work seems best. Such would qualify f provincial grants.

Canadian protestants who did well in establishin Canadian universities in early years haven't founded on since McMaster, 1887. The Roman Catholics have bee wisely industrious and have received charters for 13 ne R.C. universities since the first war. They now operat half the universities in Canada plus some four-scor classical colleges.

The U.N.O.A. is anxious to receive church guidanc and assistance. It appears to be one of the first claim and best opportunities of the present.

OBSERVER
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n Editorial Sermon

On Preaching Without Notes

HE is a great preacher; he doesn't use any notes" is a remark we often hear from good people who em to suggest that a minister's measure greatness is whether or not he can each without manuscript.

There are those who say that the tastes the sermon-sampling public are chang-g. But high standards haven't deteriorated uch. Bright young men studying in eological colleges now, will be relegated careers of relative obscurity, preaching empty walls and vacant pews unless they rn how to write *and* preach reasonably od sermons.

There is nothing wrong with an obscure reer in the ministry. And better to preach e Gospel to empty pews than a false spel to the crowds! But there is some-ing wrong with men who claim to be lled by God, who will not take the uble to learn how best to communicate e Gospel delivered to them.

For some, extemporaneous preaching thout benefit of notes may be best; for hers memorized manuscripts may be tter; for a few the read sermon may be st of all. Each man must find the method st suitable to his talents.

Thoughtful persons would rather hear a od sermon badly read, than a bad sermon ll delivered. But good sermons need not badly read. And eloquent preachers re not be content with mediocre material.

There are in the pews many whose iteria of judgment are all wrong. But the stincts of most church goers are good. d they say there is something in the sh of the eye, in the gesture, even the casional stumbling words of the preacher th a Gospel to declare, which is lacking the man with a carefully polished sermon deliver.

Careful Preparation

The chances are, we believe, that the st sermons will be those carefully pre-red and written out, and followed in eir delivery rather closely by the man le to read well, or memorize, or preach th notes.

The chances are, too, that the average ngregations will appreciate such sermons, d appreciate also that care has been put to their preparation—as long as a man able to read or preach them with pparent sincerity and conviction.

But it is more difficult for the average an to communicate sincerity and convic-tion if he is tied closely to a manuscript. The people of the United Church on the whole have been conditioned to appreciate preaching relatively free from paper. But they may be changing.

Twenty years ago it was generally accepted that two of Canada's greatest preachers were in Toronto pulpits: The Very Rev. George Pidgeon in Bloor Street, and the late Very Rev. J. R. P. Sclater of Old St. Andrew's.

Their methods were very different, and they confided them to successive generations of student-preachers in Emmanuel College.

Different Methods

Dr. Pidgeon prepared and wrote carefully, word for word what he would say. Then he worked hard so that, while not absolutely memorized, he might deliver it almost exactly as it was written without frequent reference to his notes. It is said he never preached a worthless sermon.

Dr. Sclater read widely, chose his text, pounded out an outline, wrote some headings down on a piece of paper which he then put in his Bible "where you may find it if you really need it." He was one of the great extemporaneous preachers and public speakers of our time. As a young man he had steeped himself in the English classics and memorized great passages of Shakespeare.

It was hard work as well as natural endowment which gave him the exceptional ability to choose the right word or create the right phrase. There aren't too many young Sclaters in the country. And his method of sermon-preparation followed by lesser men is producing some pretty sloppy preaching in many pulpits. Even Dr. Sclater paid the price occasionally of delivering a not-so-good sermon. And sometimes he reached great heights.

The late Principal Richard Davidson's advice to his students was "write your sermons out for the first ten years of your ministry." It wasn't until later that some of his graduates learned that ten-year habits stick.

The great Evangelist Jonathan Edwards read his sermons. He would preach at night with a candle in his left hand and his manuscript in his right, held close to his face, for he was near-sighted. Yet his preaching rocked New England.

We have read that Thomas Chalmers, one of Scotland's greatest, read his sermons word for word. They were two hours long, and he is said to have been a poor reader; but he was a great preacher.

Canadian Protestant church life would be deeply impoverished, perhaps made impossible, if preaching were not central in its worship. Since pioneer days, the Protestant churches symbolized what they believed important when they put the pulpit in the centre of their sanctuaries.

In log cabin, barn, school-house, or open clearing, there was far more emphasis on the sermon than on the niceties of formal worship. Anglicans and Lutherans on the whole have been more loyal to and dependent on their liturgical traditions. Methodists and Presbyterians, Baptists and other Free churches with pulpits in their midst expected that the man who dared to mount the step and open the Book would have a strong word to declare to those who had come to listen.

We object to the prejudices of those who would hinder a potential Edwards and Chalmers from developing into a good manuscript preacher. We think that church people should be reminded that Churchill didn't deliver his wartime speeches from the back of an envelope, and Roosevelt's fireside chats didn't come unprepared from the top of his head.

The Prejudice

At the same time the prejudice is there and should be recognized by all who are called to preach. Also it should be recognized that for most preachers and for most people, read sermons are less effective than those delivered relatively free from reference to notes.

A few extra hours spent on each sermon will commit it to memory, and put it into a form where it will be more helpful to the patient people for whom the Sunday sermon may be the most helpful message of the week.

Ministers are overworked. Most of them have to "get up" too many speeches and sermons. But 11 a.m. or 2.30 or 7 p.m. or whatever the hour is that people assemble for worship, is the most important hour of the week. And proper or not, the sermon is still for many of us the most important part of that hour. It's a short-sighted people who let prejudice against method or the pressure of the practical undermine the pulpit ministry. ●

Deep River—No

This carefully-planned town for Canada's Atomic Energy workers has no slum no snob hill . . . it has dozens of recreational activities, good schools, a bus Community church . . . but most residents want to get away come spring

Amaurot, on the Island of Utopia, lies on a gently sloping hill and is almost square in shape. From a little below the top of the hill, it runs down two miles to the river. As it runs past Amaurot, the river has grown to the width of half a mile. . . The streets are conveniently laid out both for vehicles and for protection from the wind. Their buildings are by no means unsightly, with broken rows of houses facing each other and running along the streets through the whole town. The streets are 20 feet wide, and through the whole length of the city there are gardens behind the houses. . .

* * * * *

IN the four and a half centuries since Thomas More wrote those words in 1515, man has never been able to create a Utopia. But if More could look down on the community of Deep River, Ont., he might be shocked into thinking his dream had at last come true.

Carved out of the wilderness of northern Ontario during World War II when Canada, Britain, and the U.S. joined hands to produce the atomic bomb, this unusual community of 4,300 people is the Utopian-styled haven of the research scientists and technicians who man the government's big Atomic Energy plant at nearby Chalk River, Ont.

Nowhere else in Canada is the egghead made to feel more at home — or more important — than in Deep River, where university degrees are as plentiful as passports and over a tenth of the experts have Ph.D.'s.

Until this year a company town owned by the Federal Government, Deep River has no slums and no snob hills. The highest salary is $20,000 a year and nobody makes less than $4,000. You can rent a three-bedroom house for $79 a month or buy a house outright from the government for anywhere from $4,000 to $15,000 on a 30-year NHA mortgage at 5½% interest.

A Suburb in Nowhere

Like a metropolitan suburb cast in the middle of nowhere, the town slopes down from a barren outcrop on the edge of No. 17 highway to the sandy shore of the Ottawa River. Its box-shaped, multi-coloured houses face each other along rows of half-moon crescents, skilfully devised to help slow down traffic.

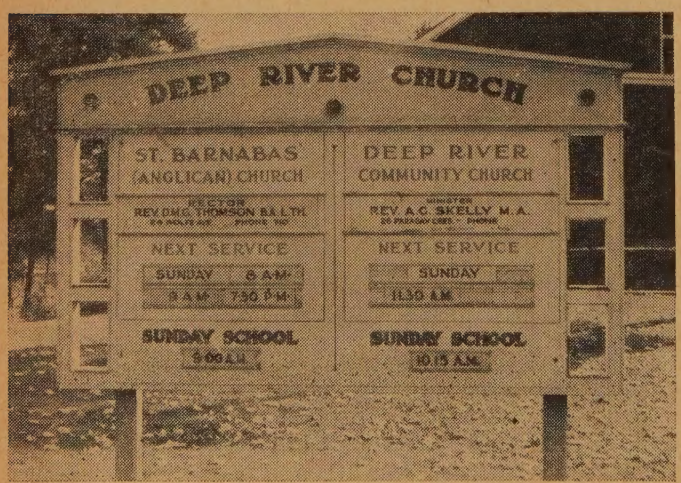
But at the end of the village's 16 miles of 20-foot-wide asphalt streets, there is nothing but open timberland. It is 130 miles to Ottawa and a hundred miles to North Bay. You can walk out of the house and gaze across the river at the smoky blue outline of the Laurentian mountains and take in deep breaths of pine-scented air. Climb over the backyard fence and you'r in deer country.

To combat the effects of perpetual isol tion, Deep River spends more per capi on organized recreation than any oth town in the Dominion. A $100,000 a ye fun budget keeps a full-time recreati director and two assistants constantly the hop, and helps support 68 differe clubs and societies that cater to everythi from hunting and fishing to glass-blowi and chanting Elizabethan madrigals.

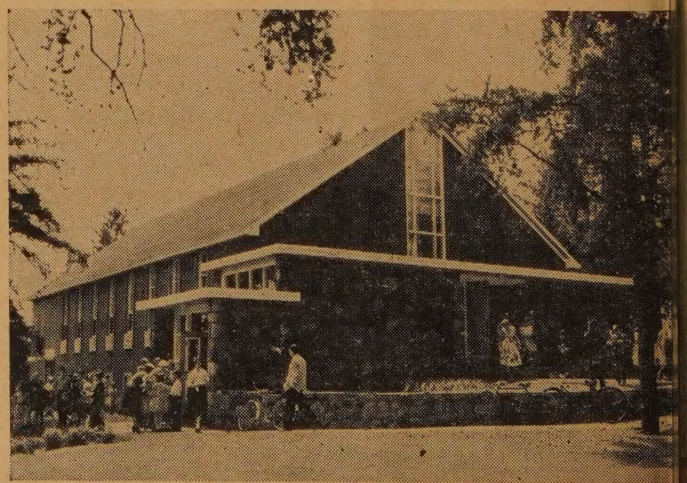
An inexhaustible store of recreation facilities includes football and hock uniforms for the youngsters and 20 buil ings housing recreational equipment different kinds. One in every three famili has a boat and practically everyone driv a car.

Like everything in Deep River, t church has its Utopian twist, too. De River Community Church, one of thr churches in the village, is a most unusu place of worship. A Protestant congr gation of 500 people, its membership made up of adherents from 20 differe denominations — American Baptists, Sco Presbyterians, Nazarenes, members of t United Church of Canada, etc. It sugges a passage from *Utopia:*

"Though they hold different beliefs matters of religion, all the Utopians agr

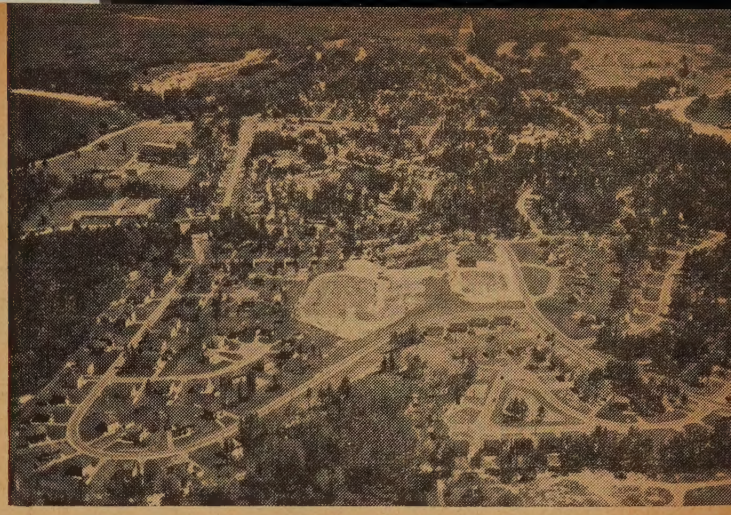


Community Congregation and Anglicans share facilities . . .



. . . of church built by Atomic Energy of Canada

Quite Utopia



By M. B. PENGELLEY

Photos courtesy Atomic Energy of Canada Ltd.

th their wiser sort in this, that there is y one supreme power, the Maker and er of the universe whom they call in ir native language, Mithra. But they er as to who he is; some think he is one , others another. But whatever god each son regards as the chief god, they all ee in thinking that God is the very Being whose power and majesty the supremacy r all things is attributed by universal sent."

Deep River's disparate faiths, like those Utopia, are "astonishingly harmonious" ording to the Rev. A. Gardiner Skelly, A., B.D., the popular, well-read pastor the congregation who says that many ple arrive in Deep River with narrow ominational views, but usually go back their own churches with a larger view the world church.

55 Doctors in Church

Shattering the commonplace belief that entists are atheists or agnostics, Com- nity Church numbers among its mem- rs 55 of the 106 Ph.D.'s in the village. d most of the remainder are Anglicans Roman Catholics. Sixty per cent. of mmunity congregation have degrees and least as many have outlooks that begin questioning the relative positions of d and Science.

Pastor Skelly, a *young* mild-spoken ited Church minister who was born in Ireland and preached as a Presbyterian in England before emigrating, says: "While science may do much to modify and correct some of the admitted aberrations of traditional religion, there is no danger of it taking the place or fulfilling the function of religion. The idea that religion and science are mutually exclusive is not only antiquated, it is indefensible . . . for the one is concerned with the measurable; the other with the immeasurable. Nothing but religion of some kind or other can bring an abiding sense of fulfilment to the moral and spiritual elements in human personality."

The formation of Community Church was fundamentally a marriage of convenience between the 20 different Protestant denominations in the village and Atomic Energy of Canada, Limited, who built the plain pavilion-like church which serves them.

Back in 1946, before there was any church in Deep River, 85 per cent. of the Protestants in the community voted to join hands in a single congregation (although local Anglicans remained apart and now share the company-built church with Community Congregation). The United Church withdrew its denominational work and Mr. Skelly was appointed in 1953 from among six candidates representing United Church, Baptist and Presbyterian traditions.

The plan, according to Dr. G. O. Baines, assistant to the vice-president of AECL and an officer of the church, has worked out better than was expected.

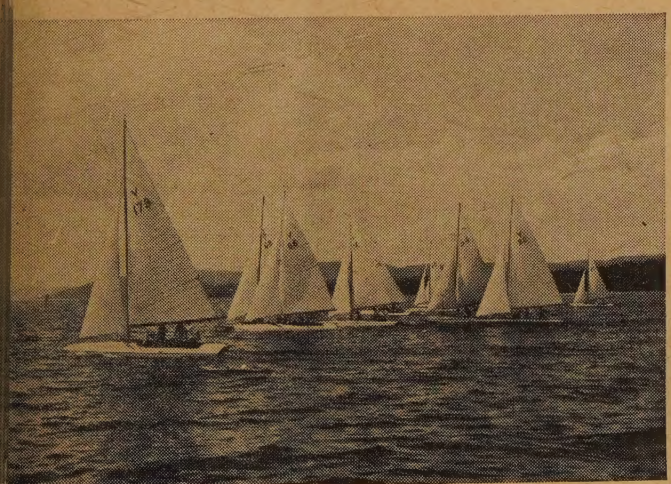
Each week a staff of 55 Sunday school teachers handles 400 children in the crowded church basement. Mrs. G. R. Piercy, supervisor of the primary department, says she has never had trouble finding teachers in Deep River—something she could not say for the city Sunday school she left. Last fall, in three weeks of a professionally-run money-raising campaign, the congregation dug up a total of $107,000 to finance a new Sunday school and Christian education building.

Advantages and Disadvantages

The basic advantage of Community Church, Dr. Baines says, is that it gets away from the modern-day tendency to overchurch small communities.

Nevertheless, Pastor Skelly will admit that there are disadvantages to inter-denominational churching, as well as advantages. But he is convinced the advantages are greater. One chief disadvantage, he says, is that the congregation has no direct ties with a mother church. "A Presbyterian in Deep River feels he is no longer a Presbyterian," one Community Church

(Over)



There are dozens of recreational activities; sailing is popular . . .

. . . and Community Centre art class draws big enrolment

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member said. "He hands over his baptismal certificate or his church membership card when he joins and to all intents and purposes severs connections with his mother church until he leaves."

The Rev. D. M. G. Thompson, rector of the local Anglican Church, commented, "We did not join in Community Church because we feel our people want to retain their identity as Anglicans, which would have been impossible had we entered the union."

Who Gets the Money?

Still another difficulty within an interdenominational congregation involves the question of missionary givings. Development chemist Len Wray, chairman of the Missions Board of Community Church, says: "Those who would like to support their own missions are unable to do so in a church like ours which has to have a policy of supporting only interdenominational missions." (About 50 per cent. of the missionary givings go to Dr. Graham's Homes in India, and other missions supported include: the Severance Hospital in Korea, the British and Foreign Bible Society, the Grenfell Medical Mission in Labrador, and the Rural Life Faith Mission at the Canadian Lakehead.)

But on alternate Sunday mornings, when Community congregation takes over the traditional 11 o'clock hour from the Anglican congregation (which then has the evening hour), the church is packed for worship. They use the *Baptist Hymnal,* but since 70 per cent. of the congregation is United Church and the minister is a United Church man on loan, the service is typically "United."

Too Much Activity

During the week, Community Church programme includes Explorer, C.G.I.T., Tyros and Sigma-C groups, choir practice, Young People's and a Women's Circle. But some members think there is so much other activity going on in Deep River throughout the week that church groups don't have much opportunity for success. "We tried to form a Bible Study group here when we first came," said one member of the congregation, "but it fell through because people wouldn't turn out — they had too many other things to do."

Father J. R. McElligott of the local Roman Catholic parish is inclined to agree that the church takes a second place in Deep River during week nights. He thinks there may be too much going on in the town. "People have trouble keeping up with everything," he says, "and their home life becomes one of merely eating and sleeping. I am sure that in some cases health and domestic life suffers."

Other Deep Riverites see it differently. "If we didn't have things to keep us occupied up here, we'd all go batty," said one woman. To the outsider, a few of Deep River's pastimes may seem like scraping the bottom of the barrel, but in a community where the egghead shines, some rare and esoteric pleasures are bound to sprout forth. One of the strangest was a snail-watching cult which blossomed up for a while and culminated its activities with a series of facetious letters to the editor of the *North Renfrew Times,* the community newspaper, giving the latest details on the snails' crawl velocity.

Some Like the Conventional

But there are more conventional forms of fun in Deep River, too. In the summertime, the mile and a half bulge in the Ottawa River opposite this Atom Age village is alive with tilting sails and the thrash of power-boats. There is bowling, fencing, badminton, tennis, rugger, square dancing, chess, checkers, bridge, and pretty well anything else you can think of. There are three active ballet groups and several small orchestras, and the local library has the highest circulation record in Ontario—37 volumes per year per member.

Nonetheless, do it yourself recreation—even when everything is provided — can become tiresome in snowbound winter months when sub-zero polar winds whip clouds of fine snow across the frozen river and thermometers drop to 50° below. "They have a saying up here," says Len Wray, "that it's a summer resort in the

(*Continued on page 25*)

Taxes are expected to increase on these Deep River homes now that town is incorporated

A news reporter says:

Churches Pass Up Opportunity

By FRASER KENT

of The Windsor Daily Star

IMAGINE a man coming up to you and offering to give you a hundred dollars, with no strings attached.

And then imagine you refusing the offer, because it involves bending over to pick up.

That's the picture offered each week to dozens of Canadian editors, who are willing to give the churches of your community hundreds of dollars' worth of free space, and then find the churches don't pick it up.

It's true the newspapers have a selfish motive in making the offer. They're out to please their readers, and there are few subjects which arouse as much interest today, as do religion and news of your church.

But this is an open-handed "selfishness" that is easy for you to take advantage of.

You'd probably be surprised at how many churches refuse to provide any news for their daily paper. A newsman can only guess their people are lazy, indifferent, ignorant or thoughtless.

"We have a bulletin that's put in the news every week," said one blue-serged double-breasted steward. "Anyone who wants to know what is going on in our church can just read the bulletin."

The member who misses a bulletin, the sick and shut-in, the unattached member of the community? "Well, you can't reach everybody."

Of course you can—that is almost everybody who is remotely interested in your church and its activities, and a great many who ordinarily wouldn't be.

We have found, again and again, that church workers are amazed at just how much congregational news a paper will print. First of all, let's look at just what a newspaper is interested in.

What's of Interest?

It is interested in the out-of-the-ordinary: a visiting pastor or missionary preaching next Sunday, a special service, a new type of Sunday school teaching plan.

It is interested in your personnel: the minister off to a conference or to speak in another city; the new organist or Sunday school superintendent; illnesses, honours and promotions.

It is interested in your church's business: the plans for a new Christian education wing, the dedication of a new communion table, the drive to raise $10,000.

It is interested in your mid-week activities: who is speaking to your men's club (and what he has to say), the manse-decorating project undertaken by the young people, the industrial tour made by your women's group.

It is interested in the activities of the individuals in your congregation: the woman who embroiders church linen as a hobby; the man who organizes a car pool or translation service; the owner of a centuries-old family Bible.

It is interested in the "human interest" stories (those items that never shake the world but tug at the heart): the boy who auctions off his pet turtle for the building fund; the little girl lost who is brought to Sunday school in the police cruiser; the invalid whose letters bring the warm touch of home to home-town soldiers overseas.

Public relations is a job often left to an already overloaded minister, when it could so easily become a layman's chance for church service.

Who to Choose

What kind of a person is suited for such a job?

He is not picked primarily for his ability to write. Most of his material is sent in to the paper by 'phone and even if the facts are all written out, the story will probably be re-written in newspaper style by a trained reporter.

Instead, the press secretary should be picked for his dependability, awareness and a good church background, plus plenty of tact: the job of keeping a picture down to three people without offending three others can test the talents of a professional diplomat.

Congregations have found it wise to have the press secretary sit in on meetings of the various boards. In this way, he hears about additions and developments to the church property, personnel changes and Conference plans.

To make sure that church members know who to call when they have a news item, the press secretary is listed on the weekly bulletin, along with church organization leaders.

Like any good reporter, he develops a list of "contacts"—people he calls on at regular intervals to check for news. For example, he would contact the minister at least once a week, but mustn't forget to call the president of the Y.P.U. regularly, too.

He learns something about the newspaper's handling of his copy, too, and becomes very knowledgeable about "deadlines" and "angles."

He knows that any newspaper worth its salt separates its news and advertising departments: a reporter has no idea of how large or small your ad is, and cares less. This "proud independence" has a bad side for the press secretary, too. It means he is responsible for making sure the editorial department knows about the evangelistic campaign on which you're spending $15 in advertising, because there is virtually no exchange of information between the two newspaper departments.

Don't Print That

And then there's the dread moment when the Committee of Stewards yelp "we don't want *that* in the paper" and expect their press secretary to conceal the fact that the choirmaster has run off with the organist, or that the church treasurer faces charges of embezzlement.

Regardless of what they want, the paper is going to print the story anyway, and if co-operation is denied, the chances of the item being distorted are increased tenfold.

The sensible thing is quickly to gather all the information needed, and offer it without apology or embarrassment. You can be sure of one thing: the resulting story won't be as bad as you expected, if the paper receives all pertinent information from someone with whom it has already had dealings.

Learn to use your newspaper and other mass communication media. A witnessing church can do no less. ●

If I Had A

It is probable that during the next two years membership (adult members in full communion) of The United Church of Canada will increase to one million. That started us thinking of what might be done with an anniversary offering of a million dollars to be spent in the work of the Church of Jesus Christ. So we asked a few of the Church's ministers how they would like to have the hypothetical million dollars spent. Here are some of their answers:

The Rev. W. F. Banister, Chalmers United Church, Kingston, Ont., says:

I would devote the whole sum to the work carried on by the Board of Colleges and Secondary Schools, to be spent:

(a) For the increasing of salaries of all theological professors, excepting those in Emmanuel College and the Faculty of Divinity in McGill University. I would give priority to our men west of Ontario.

(b) For the adding of chairs of Christian Ethics to theological faculties now lacking such.

(c) For the support of students for the ministry.

(d) For the building up of the libraries in our smaller theological colleges and the buying of good religious books for all our Secondary Schools.

The Rev. Reid Vipond, Metropolitan Church, Edmonton, suggests:

1. Since the light that shines farthest is the light that shines brightest at home, I begin with assigning $425,000 for Edmonton. I would give directly to Kenneth McLeod and the Bissell All People's Mission $300,000 for expansion. We need a United Church Men's Hostel, with dining room facilities; a receiving and supply depot where we can *Help Others To Help Themselves;* and we need to do some decentralized All People's Mission work throughout the city.

I would put $125,000 into the Edmonton Extension Council for loans to new churches. Every church in Edmonton with the exception of two or three mission churches has had an expansion programme of its own in the past six or eight years totalling some million and a half dollars. The load has been left for a very few churches as far as extension work is concerned, and a financial shot in the arm from this birthday gift would help Canada's fastest growing city.

Then I would divide $75,000 in three equal parts.

(a) $25,000 to assist overseas students to come to our theological colleges. One student in each of eight colleges. The student would be chosen very much as the scholarship students are now chosen for the United Church Training School.

(b) I would set aside $25,000 for a representative of each mission field to spend a year in Canada—one native Christian leader from a mission field to come to each Conference and to work under the direction of the B.O.M. and B.I.S.

(c) And then, $25,000 as a sum sufficient to send each president of conference (early in his term of office) on a six-week tour of at least one overseas mission field so that in his conference itinerating, through a personal knowledge of overseas work, he could spread the evangel of missions throughout the conference in his presidential year.

2. So much for the first half million!

The second $500,000 I would put directly into overseas missions.

The Rev. W. S. Lautenslager, St. Andrew's Church, Sudbury, Ont., says:

I would spend the million dollars for the founding of two universities to be governed under United Church auspices.

The Rev. H. Maxwell Dawe, Superintendent of Home Missions, St. John's, Nfld., suggests:

First: Part of the million dollars could be put to good use by helping to provide additional bursaries or scholarships for candidates for the ministry. I think a most useful purpose would be served if a fund were established which would provide a minimum of $500 per year for each student in Arts following matriculation, who offers himself as a candidate for the ministry. It should be available to him for the first three years of his Arts course, and I believe would be a great incentive in encouraging young men to undertake the work of the Christian ministry.

Second: The church will use lay supply workers for many years to come — and they need training. Part of the million dollars should be made available for a short course of training (or something of a refresher course) at about three year intervals —and held in certain centres across the church to which these workers could be brought together.

The Rev. Stanley G. MacQueen, First United Church, Truro, N.S., says:

What would I do with a million dollars? A good question!

First, there is much that ought to be done to further our work in Overseas Missions. If the Church had a million dollars to spend, not less than $200,000 should be made available for the work beyond the seas.

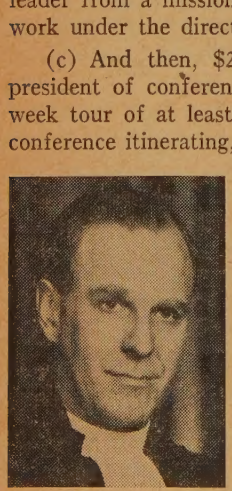
Secondly, $200,000 to the Board of Home Missions suggesting that the cause of the down-town churches that are struggling for survival be given priority. It is right that we should spend much on Church Extension, but those churches that are set in areas where their future work will be largely missionary in nature ought to receive the backing of the whole Church.

The Extension Fund should get $100,000.

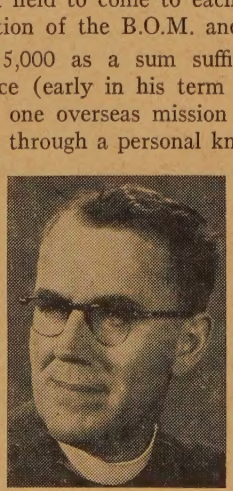
Then the Church should give witness to the nation that we are determined to do something constructive for the alcoholic at once. This would involve at least $100,000—site, staff, etc.

$20,000 should be spent in training selected men for the work of Industrial Chaplains.

The Christian Training Centres should get encouragement to the extent of $20,000, and our colleges and schools, $150,000.

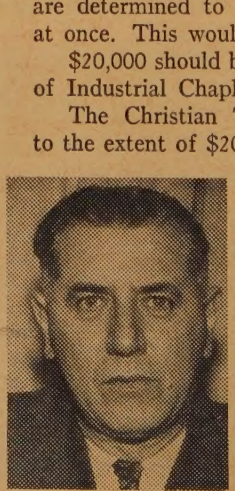


Dr. Banister

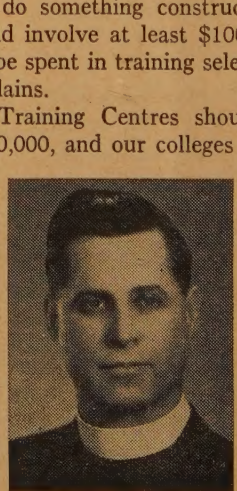


Mr. Vipond

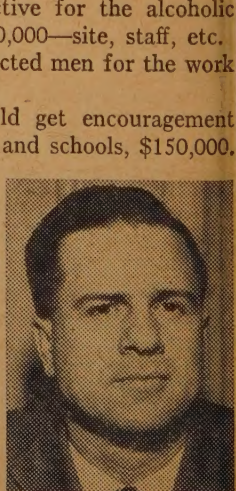
Dr. Lautenslager



Dr. Dawe



Mr. MacQueen



Dr. Clarke

[illion Dollars!

Instead of giving the remainder away in dribbles, I would ke it really count in one particular place. When a great need sts, or a fine opportunity presents itself in some area, then e resources of the whole Church ought to be called upon to et the challenge. In this case I am thinking of the need of a otestant College in northern Ontario. Surely we cannot go on oring the opportunities that present themselves. In this tance we should encourage the people of that part of our ntry to the extent of $200,000. When that project was well rted we could turn our attention to some other area.

I would hold the little that remains long enough to earn an ditional $20,000 in interest and give it to the Homes for the ed and Redemptive Institutions.

The Rev. W. F. Clarke, Prairie Christian Training Centre, rt Qu'Appelle, Sask., says:

Thanks for the privilege of spending a million dollars. You'll cuse me for first clearing off the $20,000 debt which is all that mains to be paid on the building of the Prairie Christian aining Centre.

With the $980,000 left I'd make some provision for a bbatical trip and visitation programme for ministers and active ymen. The programme might include a visit to General Council, e central offices of our church, the work in the conferences, wntown areas, suburban areas, rural fields, the mission work, demptive work, camp work, educational and leadership develment, etc.—as much of the vast ministry of the church as uld be arranged.

We do need more faith and more works and more ministers, t our crying need is for more appreciation and understanding the tremendous work which our church is now doing. We e all so ill-informed and unconcerned about the work of our urch that does not happen to touch our own limited sphere churchmanship. This applies to the layman, the minister, the avelling secretaries, the central office staff, the isolated issionaries—everyone who serves the church so well in his own eld of endeavour. We all need a personal glimpse of the whole ork of the church, whose greatest impediment is not a lack of hrist and His saving message, but a lack of appreciation of hat other faithful members in the Body of Christ are attempting in His Name.

The Rev. W. C. Lockhart, Principal, United College, Winipeg, suggests:

Believing that among all the needs of our church none is more urgent than trained leadership for the future I would propose that the money be spent as follows:

First: On a highly imaginative programme of recruitment or the ministry and full time Christian workers.

This effort might well involve student teams being sent across

(Over)

Dr. Lockhart

Mr. Stade

Mr. Tucker

Build New Mission

Start Universities

Boost Prof.'s Pay

Help Overseas Churches

Provide Bursaries

Pay Overseas Trips

Go Recruiting

Spend at Home

Help Alcoholics

Feed the Hungry

Improve Television

the nation, special conferences of youth, vocational guidance projects related to service within the church, etc.

Second: On immediate projects that will relate the challenge of the gospel and Christian concerns to the universities and colleges in Canada. Here is one of the most neglected frontiers of the Church's life and yet it is on this frontier that the shape of tomorrow is being determined.

There is no simple answer to our Church's witness to the students in our universities and colleges. It ranges all the way from chaplains, more support to the S.C.M., university missions, residential services, chapels, university churches, to adequate support for the institutions the church now has in this field.

I have one new idea. Why not spend a substantial sum of money on an United Church National Student Quadrennial Conference and once in every four years bring representative United Church students from all over Canada to a conference in which, with top-flight leaders, they can face the claims the Gospel makes upon them. Give each student generation a chance to work out its own destiny.

Third: On a scholarship and bursary programme for theological students that will make it possible for promising students to pursue their academic work, without at the same time, serving a pastoral charge. And on a scholarship programme that will make post-graduate fellowships available to those graduates who may be prepared for teaching positions.

The Rev. Armand D. Stade, Superintendent of Home Missions, Regina, Sask., says:

My answer is as follows:

$ 25,000—for experimental projects—i.e., Good Samaritan Plan for Indian Integration—85 per cent. of which in all likelihood will fail or at best be only partially successful.

250,000—for Bursary fund for Scholarships for ministers on minimum salary, who have served at least five continuous years on one charge.

25,000—for more adequate cost of living bonus on Frontier charges.

450,000—Church Extension and other Home Mission property projects.

150,000—for downtown City Missions.

100,000—for further development and use of Christian Education Training Schools, i.e., Atlantic Training School, Five Oaks, Prairie Christian Training Centre and Naramata.

$1,000,000

The Rev. J. C. Lethbridge, Riverview United Church, Calgary, Alta., suggests:

First, there comes to the ears of Christians, the cries of distress of the needy of the world—the hungry, the sick, the displaced, the homeless. Surely a million dollars could not be better spent than on these who cry for help. But the money is limited, so to these who could use it all, goes only $250,000.

From our missionaries on the overseas fields come requests for supplies of all kinds — medical, agricultural, educational and spiritual. Surely a million dollars would only scratch the surface of this need, plus the need for higher stipends for our overseas workers. But my million is already a quarter gone, so the amount must be limited to $500,000.

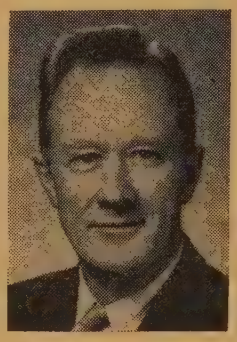
Now, for the last quarter of a million. The needs are still legion. But having had some experience with starting a new congregation in a suburban area, and having been faced with the necessity of building bigger than we could then afford, I am inclined to put the last $250,000 in the Church Extension Fund —a tiny drop in a huge bucket, but every bit helps.

The million is gone and so much remains to be done. But I have faith in our people that they will yet heed the call to a true stewardship of possessions and provide not one, but ten million dollars and more that the Gospel of Christ may be proclaimed in *deed* as well as in word to all the world.

Prof. G. M. Tuttle, Union College, Vancouver, B.C., suggests:

Let's match the million members by a million dollar thankoffering which really is an offering rather than a scheme for the promotion or the security of The United Church of Canada.

Final cheques could be made out in favour of a sizable gift to the British Churches from whom we have drawn so many ministers, Inter-Church Aid through the World Council of Churches and (if we dare spill over the brim) some secular technical services in depressed areas.



A Church which continues to put up better buildings and raise salary levels, while officially calling upon the Canadian Government to make sacrifices abroad, could thus demonstrate her sincerity . . . and possibly have more spiritual reason to seek a second million members.

The Rev. Theodore L. Tucker, National Council of Churches, New York City, suggests:

Unaccustomed as I am to spending a million dollars here are some suggestions for extra grants, over and above what is being done already:

Half in Canada and half Overseas. "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem"—but not stopping there.

Canada:

1. Quarter of a million for imaginative TV and radio evangelism for pagan North America.

2. Quarter of a million for our theological colleges, for the better training of ministers.

Overseas:

Half a million seems very little for the multitude of worthwhile possibilities, so there must be a selection. Here's mine:

3. Training the Shepherds of the Flock — $100,000 for regional co-operative theological schools.

4. Training Christian doctors and nurses for Asia and Africa, at Vellore (India), Ludhiana (Pakistan) and Kimpese (Belgian Congo and nearby territories)—$100,000.

5. Broadcasting the Word—A Christian radio station, probably in Ethiopia, to cover the Near East and Eastern, Central and Southern Africa in 20 or more languages—$50,000.

6. Confronting students in the universities and high schools with the Christian message — through the World's Student Christian Federation—$50,000.

7. Helping rural Christians learn how to build up stable communities. Training of extension method leaders around the world—$50,000.

8. Training writers for Christian books and magazines—$50,000.

9. Studies in Christian Responsibility in areas of Rapid Social Change — the move to the towns, and the population explosion—$50,000.

10. Scholarships and Hostels for African students from Angola and Mozambique—$50,000.

These are only contributions to tasks already begun. ●

. W. Sidney Gilchrist
ites from Africa

A Missionary's Prayer

Dear God, if this is impertinence, please forgive me;
If You are as I think You are, You would prefer impertinence to dishonesty.
I am so preoccupied with This Situation Here that I am thinking of Over There.
You see the shadows are lengthening, the work I see to do is so great,
And I have done so little yet.
All around me, and as far as I can see or think, are the sort
of things that need doing and that I am trained to do . . .
And so pitifully few doing them.
Unless there is work to do Yonder just as urgent, I'm afraid
I'll feel a little resentful at having to leave THIS . . .
Unless, of course, others come along to do it.
So, help me while there's light left for me; while blood still flows in me;
While mind functions and tendons take the strain;
And provide for the doing of the work when I am transposed.
And Thank You.

Candandi, Angola, January, 1959.

wrote this prayer here in the village Candandi. We came here for the first e three weeks ago to tackle one problem uberculosis. We tuberculin-tested all people and a few days later came back vaccinate the "negatives" with B.C.G. had never been here before. When I ght my first sight of this group of ages, nested down in a lush green basin, tinctively I thought "How lovely!" It lovely, this happy valley where the ers Keve and Kusu meet. The serried s stand guard about it, dwarfed by ghty Luvili, her head hid in the clouds, herself placed, as always, where she l show to best advantage!

But my quick, "Thank God for such uty!" was not completely uttered, even ernally, before I shivered and thought, h! oh! Too flat down there! What ppens when Keve overfloods her banks? hat's happening even now with the early ns and rising waters creeping outwards d upwards among the marginal reeds and ass?"

Hours later, injections over, our greetings d health lesson and inevitable "palaver" th the people also completed, there was ne for a two-mile walk to the widest rt of the river we could see. The students om Dondi (who are with us for Positive ealth training) and I soon had our feet et and our clothes muddy. We found anopheline larvae right in the slow-flowing side-waters of the big river. Probably *Anopheles funestus*. I have not yet had time to identify them.

The second trip we made—to read tests and give B.C.G. this time—we lined up 100 or so kiddies and palpated the upper left corners of their adomdomina. About 80 per cent. of them had enlarged spleens! That spells hyperendenicity in any man's land!

And that's why we're back here today. First a worship service. Then a panel in the middle of the church with all gathered around to hear the questions and answers back and forth between health educators, medical aides and doctor. We've substituted that kind of teaching for the dry old didactic stuff. The object, of course, is to get across to the people the essential facts about malaria and its control in this particular situation.

Then the listing of names, the fixing of prophylactic dosages, the election of local administrative committees from the villages represented, the counting out of daraprim tablets and of fractions of tablets. In other words, the setting up of a scheme of drug prophylaxis for the community that lives in the Keve-Kusu basin. Then the planning for a school of plastering that all may learn properly to plaster their houses

(*Continued on page* 21)

EUROPEAN TOUR
July, 1959
Presbyterian Inter-Fellowship Party
Open to all members of the United Church and their friends
Leaving Montreal, June 30th
C.P.S. "EMPRESS OF ENGLAND"
Visiting
SCOTLAND, BELGIUM, GERMANY, AUSTRIA, ITALY, SWITZERLAND, FRANCE AND ENGLAND
Arriving Montreal, August 14th
44 Days; Inclusive Cost $990.00
A NON-PROFIT ORGANIZATION
For Brochure and Details:
WILLIAM BROWN, F.S.A.
Travel Secretary
United Church Manse, Minto, Manitoba, Canada

HELPING 977 MUNICIPALITIES

It may surprise you to know that in the Province of Ontario there are 977 municipalities, made up of counties, townships, improvement districts, cities, towns and villages.

The tremendous industrial expansion of the past ten years in Ontario has put a strain on all levels of government, including the various municipalities.

Recognizing the problems of the municipalities, the Ontario Government is paying to them grants which now amount to approximately $269,000,000 a year—an increase of some $34,000,000 over last year.

In addition to this direct financial aid the Ontario Government through the Department of Municipal Affairs extends help in several other ways. The staff of the Department maintains a constant study of the operations of the 977 municipalities and is thus in a position to foresee trends so that active assistance can be given to the municipalities when required.

ONTARIO

ONTARIO DEPARTMENT OF MUNICIPAL AFFAIRS

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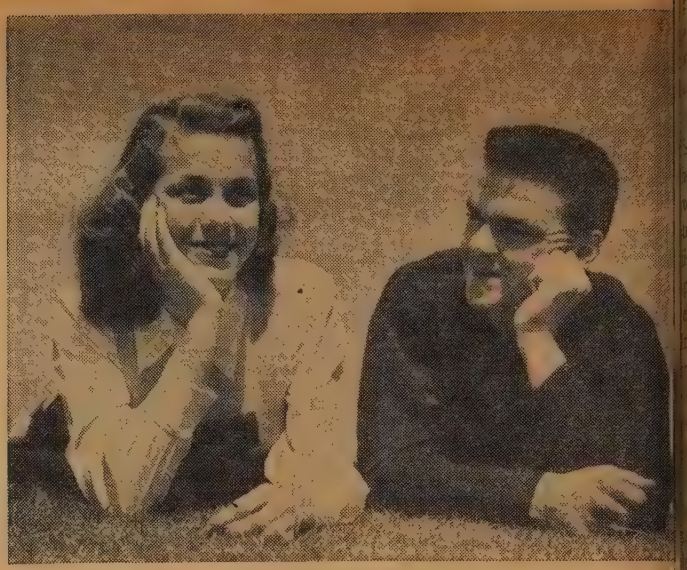
Prime Minister

Being Handled By Teenagers

How to (and not to) work with Church Young People

By WILLIAM C. HEINE



IF 75 boys and girls meet in a church gym and have themselves a "real deal" playing baseball with the W.A.'s dishes, the church is certainly keeping its young in the fold even if other accomplishments are few. On the other hand, if two dedicated students discuss God's Word each Sunday night and end up in the ministry, something is accomplished; but what's happening to the other hundred youngsters in the congregation?

The point made by these two extremes is not always obvious.

Sometimes when efforts are made to get a young people's group started, well-meaning enthusiasts (not always aged) suggest that parents, relatives, teachers and friends "persuade" young, erring lambs to "join Young People's." It is assumed that prayer, hymns and good works will bind the dear lambs forever to the church. Other times, equally well-meaning enthusiasts urge dances, gym, tennis, summer camps, hikes, parades, theatrical opportunities and crafts for young people, assuming that by some process of osmosis each will somehow acquire a smattering of Christian faith just from being inside the church occasionally.

I find most young people are adept at ignoring both approaches.

Not an Expert

In trying to find a reasonable path between the two extremes I have been viewed with deep suspicion on occasion by some good church folk for whose opinion I have great respect. Others have been kind enough to express praise and encouragement. I can only report that the path, reasonable or unreasonable, led to the formation of a young people's group of high school students, 15 to 18, which grew from six to 36 in two years and has operated with some success for four years. Its members coax to start meetings as early as possible in September; parents and clergy say members are aware of and interested in their church; I believe its members have learned a great deal about the Christian, ethical and social problems of our society. I know I have learned much about my faith from them.

This experience does not make me an expert on young people's groups. Nevertheless the rankest amateur in any field of endeavour is entitled to opinions.

These are mine.

What Would You Want?

In trying to understand how a youth group should be formed, try to imagine (if you were 13, 15, 18 or 20 years old) what kind of a youth group you would want. Unfortunately few people over 25 can visualize what young people aged 13 and 20 want in a youth group. I certainly can't.

The answer?

Let young people have the kind of group *they* want. That's what we'd want, isn't it?

It's so simple to say and so difficult to do.

Let there be no misunderstanding. I'm not urging free will and irresponsibility. within the framework of his duties, rights and responsibilities. Young people are entitled to the same freedom, within the framework of their duties, rights and responsibilities.

It has to be assumed, in my opinion, that association with church young people's groups is voluntary on the part of both counsellors and young people and that for the age group 15 years and over, the church is not the place to rectify lack of discipline in home or school. Those of us who volunteer to be counsellors for young people's groups do not have authority to discipline and punish young people whose behaviour is not precisely as we may wish. Authority exists in the home and in the school. At least it is there to be exercised if parent and teacher accept responsibility. If counsellors in young people's work assume such authority, not only parents and teachers but also the young people are antagonized. Young people's groups based on authority eventually fall apart.

The only authority a counsellor enjoys is that which comes from the loyalty of those he seeks to influence. The loyalty of young people is only given where it is deserved.

In attempting to apply these theories, I have developed by trial and error these dozen guides:

1. To start a group suggest to young people that they form the group *they'd* like to have. Tell them the counsellor's role will be to give advice *only* when asked. They find that hard to believe. Adults break such promises so many times. With luck, though, they may take a chance once more.

2. Avoid any effort to influence the choice of leaders in the embryo group. They know who they want; we only think we know.

3. Let the chosen leaders lead and try to see they get large quantities of responsibility. They make mistakes (sometimes you could knock heads together) but accomplishments (and there will be many) are then all their own.

Ideas in the Pot

4. Leave programme planning to members. It is important to turn up at executive meetings to plan programmes with about a dozen programme ideas to toss into the pot. It's even more important to sit quietly (outwardly at least) while 11 are discarded and the 12th put down as a filler if nothing else turns up. Don't be upset; who's the programme for, anyway? Certainly not for you and me.

5. Try to make sure young people are noticed. Let them attend church in a body. Try to get elders to make way for a few young collection takers some Sunday. If they drop the plate do you really think God is offended? Take them to a synagogue and a Roman Catholic church. Some of us might learn much from the questions they ask after such a visit. Help them plan out-of-town trips occasionally; if young people make the decisions it's sur-

ing how much fun counsellors can have, Whatever activity is under way nsellors must keep in the background, ally and figuratively.

Go along with their deep desire for ussion groups. Being human beings love to hear themselves talk just like and me. Let me emphasize most ngly: there is a vast difference between ussion and lecturing. You keep out. If ealed to for an opinion, yield not to ptation. Don't become an oracle. tead ask the group or an individual for opinion. Conversation may wander lly on innumerable tangents and it is missible to point out gently they're ing off the track. Young people over know very well when they're off the k and it's usually because they enjoy off-beat road they've found. Discussions l in strange and wonderful directions. emember one on when a boy or girl uld be allowed to have the family car. nded up with what was called the Hot-dder's Golden Rule: "Don't hit the er guy's heap any harder than you want to hit you." Contemporary Christianity.

Don't Need Teachers

. Be extremely careful of "speakers" m outside. The group I tag along with no "speakers." When guests arrive, ir background is described in the intro-ction. Then questions start. The result not unlike a presidential press confer-e. I have had people say, "But, how're y going to learn if no one teaches m?" Teach them what? Sunday School le stories? At 14 they've had that for decade. These are young adults with blems and desires and a yearning to rticipate in life. They do not want to en to what you and I have experienced a lifetime of mistakes. Parents, relatives, nisters, school teachers, Sunday School chers, football coaches, and camp coun-lors — virtually everyone they know, is sy trying to teach them something week week out. If you would tap their vast thusiasm and wonderful young minds, them learn their own way.

8. In all programme planning stick to ojects and activities that appeal to embers. Young people are interested in ot necessarily in the order given): the posite sex, going steady, how to get along th parents, necking and petting (there's difference), careers, how to meet and along with other people, alcohol and otine, summer jobs, universities, how to ke money in large quantities, the pro-ssions as career opportunities, cars referably fast), how to apply for a job, d (surprisingly to some people) they are eply, sincerely and intensely interested how an individual relates Christianity these and many other things in life.

A girl once asked, "I know it's not a sin be kissed by a boy, but where does ing kissed fit into what the minister

(*Continued on page 24*)

"I HAVE A SON I'VE NEVER SEEN"*

"I have a son that I have never seen, whose language I do not speak and who does not understand mine.

Today, and every summer day, tourists from many lands throng the town of Delphi in Greece. They come to view those scenes made sacred through literature and history. Near this town lives my son Nikolaos.

In my mind's eye I see him now, walking those well worn paths, climbing the craggy hills, attending the quaint old school. I see him visiting the old, battered, bullet-scarred church. I see him going home to the tiny one-room house where he lives with his mother and sister. In my imagination I step through the door. I see the one hard bed, the crude table and bench, the battered box that serves as a chest and the makeshift stove. I count the ornaments of the place — a few flowers in a tiny jug and love. The young mother works, when there is work, as a laborer on a nearby farm. The work is heavy and the hours are long. She is paid ten dollars a month. One fifty of this she pays for rent.

There was a war. Remember? War took this child's father and made him my son. I am proud of him. His frequent letters in the characters of his own tongue are, when translated, the most beautiful literature I can read. I am proud of him.

In our world today there are millions of boys and girls who through war and horror have lost one or both parents. These children know no real home. They never have enough to eat. They have no proper clothes. They share but little love. They have no medical attention. There is no provision for their education. They have no future as we understand that term.

There is in our country an organization known as The Foster Parents' Plan. Through this Plan you may adopt one of these children. You may make yourself responsible for the health and education of one of these little ones. You may become a father or a mother in reality. You may know the joy and satisfaction a child's letters bring. You can know that somewhere in the world a child's prayers, on your behalf, rise like sweet incense to the Infinite. And you can see in your own life how they are answered."

**Written by Foster Parent Roland Porter about his "adopted" child.*

You, alone, or as a member of a group, can help these children by becoming a Foster Parent. You will be sent the case history and photograph of "your" child upon receipt of application with initial payment. "Your" child is told that you are his or her Foster Parent. All correspondence is through our office, and is translated and encouraged. We do no mass relief. Each child, treated as an individual, receives food, clothing, shelter, education and medical care according to his or her needs.

The Plan is a non-political, non-profit, non-sectarian, independent relief organization, helping children in Greece, France, Belgium, Italy, Western Germany, Viet Nam, and Korea. International headquarters is in New York. Financial statements are filed with the Montreal Department of Social Welfare. Full information is available to any competent authority. Your help is vital to a child struggling for life. Won't you let some child love you?

All contributions deductible for Income Tax purposes.

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Rev. E. G. Smith

Mrs. D. Vipond

Mrs. G. Taylor

Rev. J. A. Davidson

• Science and Religion • Place We Bombed

100 Years of Evolution

By E. GILMOUR SMITH

TWICE in the last thousand years the scientific and theological thought of western Europe has received a terrific jolt. In 1610 Galileo announced that the sun and not the earth was the centre of the solar system. And in 1858 Charles Darwin propounded the Theory of Evolution which was followed by the publication of his book, *The Origin of Species*. Both of these pronouncements were met with alarmed and vigorous opposition. But while Galileo's theory has long since been universally accepted, Darwin's theory is still, in certain circles, an occasion for hot discussion. In the great universities of the western world, it is accepted as a scientific explanation of the development of the myriad forms of life on the earth.

Obviously the theory of gradual evolution extending over millions of years is strikingly different from the conception in Genesis of a definite act of creation for each separate form. All too often it has been presented as a dilemma where a person must choose either evolution or God—to accept one means to reject the other. Henry Drummond, who did so much to save the faith of Scotland in the latter part of the last century, wrote a book, *Natural Law in the Spiritual World,* in which he urged the viewpoint that evolution is not a denial of the work of God as Creator, but a theory of *how* He carried out His great purpose.

Always we need to remember that the Bible is a book of religion. Accepting it as such does not mean that all ideas about geography and astronomy, storms and earthquakes, the cause and treatment of diseases, which we find in its pages, must necessarily be ours. The writers of the Bible naturally held the views on all these matters which were current in their times. This does not in the slightest invalidate their religious message. Psalm 19 gives a picture of the solar system which is far from 20th century science, but its fundamental message is eternally true that all the world of nature functions according to the will and wisdom of God.

Likewise the theory of evolution does not in the slightest degree supplant God as Creator, nor invalidate the essentially religious truth of Genesis. It is simply an attempt to explain how God ordered the creation of life throughout the ages. The mighty God with whom a thousand or a million years is as one day, is not limited in His work to our days of 24 hours, but may in His wisdom take millions of years to accomplish His purpose.

The Christian Church ought not to waste its strength in a frightened struggle to combat science. Scientific theories may change with the years, but it is eternally true as Genesis affirms, "In the beginning God created," and as Addison's hymn proclaims, "The hand that made us is divine."

Pilgrimage to Hiroshima

By DOROTHY VIPOND

THERE seemed to be a compulsion to it. One couldn't visit Japan without seeing that city which first bore the brunt of the world's most horrible instrument of war, the atom bomb. Would the city be rebuilt? Would the people hate all Westerners because of what we did in 1945?

With relief we found the city had been rebuilt. Now a clean, modern city stands where on that August morning 13 years ago, there stood only a smoldering heap of rubble. Accounts of that cataclysmic event emphasize that the people left alive had no inkling of what had hit them. Fear of a ghastly new weapon gradually supplanted their first shock. Bombing they expected, for military installations for southwestern Japan had traditionally been centred in Hiroshima. But what was this new thing which could dissolve stone, tear the clothes off a man's back and blind him in an instant of time? Horror piled upon horror until the human mind was no longer capable of comprehending its magnitude. Strange and ghoulish forms of death became so common in the city that cremations of the bodies scarcely drew a glance from the passers by.

And yet, through it all, the Japanese people (those left alive), perhaps because they had been taught to endure suffering with a stoicism not unlike that of the Romans, came through their ordeal-by-fire-and-radiation with amazing courage. Only when they listened to their beloved Emperor declaring that war was over and that defeat was upon them did they admit their suffering had been in vain.

We visited the Museum in Hiroshima. This ought to be "required viewing" for all members of parliament and everyone who holds any power over the destinies of his fellows. Unless one is gifted with imagination of a superior kind, one could not possibly imagine the scenes which the dull prosaic eye of the camera has preserved. Even if one had visited Hiroshima immediately after the holocaust, I doubt if one could recall such scenes from memory. The human mind has ways of playing tricks on us: memory dulls the hideous and blunts our conscience: we soon forget. Yet few Westerners have had the opportunity to see the record. Bloated bodies, hairless corpses, and bodies burned beyond any resemblance to the human form would make anyone's soul rebel at the unmitigated horror of it all.

It is difficult to describe the total effect Hiroshima had on me. While sightseeing around the Museum and the Atomic Bomb Casualty Commission I felt that I was visiting some vast tomb, and if anyone laughed or joked, I thought it like jazz at a funeral. But in Hiroshima despite my sensibilities, people did laugh and carry on business and go to school. Mr. Tanimoto, minister of one of the Kyodan churches, decked out in motorcyclist's helmet, whisked my husband off after the church service, on the back of his motor bike to see refugee huts, the castle, the churches. Kindergartens were flourishing, school additions pridefully added to the campus at Jogakuin, where an exceedingly able woman, Dr. Hiroshe, is principal.

At last I was forced to realize that people like these could not be subdued for long. Their indomitable spirit (to use a figure the Japanese are fond of) rose Phoenix-like from the ashes. Life did go on after 1945. As final proof of their on-going wisdom we noted that even at the Museum which visually enshrines the worst horrors done by the bomb, even there, following all the exhibits of mutilated flesh and devastated buildings, they have placed a model of

• What Donna Left • Brigandage Society

he atomic submarine *"Nautilus"*. This, it eems to me, is a triumphant "Song with- ut Words" which trumpets to the world hat the Japanese themselves, who suffered o terribly, recognize that this newly-gained nderstanding of the Supreme Being's laws ay not always be turned against mankind. There is a dim, yet real hope that good ay yet come out of evil if we do not low it all up in the meantime.

Let us not weep for Donna

By GLADYS TAYLOR

DONNA left us a few short days ago. We shall no longer see her playing n the streets with her sisters. We shall ot again catch a glimpse of her bright ace from the window of her Daddy's car or shall we see her, busy and intent, queezing Donna images into plasticine with the rest of her Sunday School class. Donna left us at three years and nine months. She moved to a New Address—where no doubt her angel-neighbours will delight as much as we did in her sparkling eyes and little pony-tail.

Donna was too young to die some say. To go at such an early age was such a waste.

And thinking thus she made us ask our- selves some questions. Was she too young o die? Was her life a waste? And what s the real purpose of Life after all?

We tried to answer, but only found our- selves countering with other questions. Is Life the totalling of years? Is Life the piling up of material riches? Is Life achieving so many ambitions?

If it is those things, then surely Donna's ife was wasted. She totalled only three years and nine months of Time. She piled up no material riches except perhaps a doll, a piggy bank and some clothes. The only ambitions she achieved were to be big enough to keep up with her sisters, to walk and talk—and love.

But is that the real purpose of Life, we persisted. And in that very persistence perhaps lay our first answer. If Donna, in dying so young, could make us ask that question and truly search for an answer, then even in this one thing she had achieved more than many of us do in a lifetime of Christian discipleship.

But Donna did more than that.

What did Donna leave behind? What does any life, no matter how long, leave behind? A sunny smile that brightens another's day? Donna left that. An example of an untarnished life such as is, in itself, a foretaste of the Perfect Life above? Donna left that. A wealth of love that was the richer because it made no selfish demands? Donna left that.

Let us not weep for Donna. Happy Donna, she never left that "beloved age," those years of childhood when everything she said and thought and did had only the sweetness of babyhood and never felt the blight of grown-up criticism.

Let us not weep for Donna. Of all the children on her street and in her Sunday School class she is the only one who will never grow old. She fashioned for herself an everlasting frame in which will be preserved, for as long as those who knew her live, the picture of a tiny, sparkle-eyed girl with impish smile and laughing voice, a child so full of life her words and actions tumbled over themselves in their eagerness to be said and done. Though Donna died, she alone, of all her playmates, will always be alive — full of eagerness and full of youth.

Let us not weep for Donna. Let us not weep for ourselves. To Donna, as to all children, we showed only the best that was in us. And Donna, with a child's purity, *saw* only the best that was in us. Be thankful then. It is that best that she has taken with her to the Life Beyond. It may well be the best of us that will ever reach the Throne of God. Let us not weep then, but be grateful for the little messenger who has gone before.

Ad Lib

By J. A. DAVIDSON

RECENTLY My Irritable Friend sent me a little thing he says he found somewhere that he thinks I might wish to use in this column. He admits that it isn't quite fair, but he says that it might be a bit of a warning to some of us who need to be warned about such things. He calls it, "Addendum at St. Luke 10: 35."

"The Levite, walking quickly, overtook the priest, an older man whose step was slow. And as they walked toward Jerusalem they talked of many things. They discussed, hesitantly, the man they had seen lying on the road, and they agreed that something must be done about brigandage.

"The next day they told their fellow priests and Levites about the man on the road. Their friends were deeply shocked. Indignation was at a high pitch in the Temple porch that day.

"And out of that indignation came the Society for the Suppression of Brigandage. The priest was elected second vice-president, with extensive executive responsibilities. The Levite was appointed financial secretary.

"The Society expanded rapidly. Branches were organized throughout the land. A constitution was adopted, and a set of by-laws drawn up. Membership fees were collected. There was a drive for funds. The executive hired a good public relations man —a bit expensive he was, but he really produced and was worth every denar they paid him. Judaea became brigandage conscious.

"The Society for the Suppression of Brigandage was a huge success. That certain priest brought tears to many hard eyes with his graphic description of that poor man lying there on the road. (Several small boys ran away from home and tried to join the brigands.) Fingers of scorn were pointed at the brigands. The same fingers, in a different pose, were used to point with pride at the activities of the Society. Throughout the whole land brigandage was thoroughly viewed with alarm. The people knew that Somebody was doing Something about it. Unfortunately the brigands kept right on briganding: no one could find them to tell them how awful they were.

"And as for that Samaritan travelling man—well, he did buy a pretty tag from a pretty girl one day in the Jerusalem market, a tag which showed that he supported the work of the Society for the Suppression of Brigandage." •

Edward Bragg

The Transfigured Christ

THE Transfiguration took place midway in the ministry of Jesus. Behind him lay the months in Galilee; in a day or two he would turn southward for the last time.

The Transfiguration is also central in our understanding of Jesus' ministry. It looks backward to the Baptism, and forward to the Cross and the Resurrection and Ascension. It helps to define the relationship between the Old Testament and the New. Above all it reveals the authority of Jesus for our personal lives; the words heard by the disciples are spoken to us: "This is my Son, my Chosen; listen to him!" (Luke 9: 35, RSV)

THE STEPS OF CHRIST
1 Peter 2:21

The immediate background of the Transfiguration is the story of Caesarea Philippi. (Mark 8: 27-33) There Peter had voiced his Confession, "Thou art the Christ." And there Jesus had told his disciples that as the Christ he must suffer and die. He had told them also that as his disciples they must be prepared to share in the ministry of the Cross. And he had emphasized that both his Passion and their persecution must be seen against a background of ultimate vindication and glory.

Now, a week later, on a mountain in north Galilee (probably a spur of Mount Hermon), this teaching of Jesus was given divine approval. The full meaning of the wonderful radiance which bathed the figure of Jesus at prayer, and of the heavenly visitants who spoke with him, must lie beyond us; but at least we know that here God himself confirmed Jesus' choice of suffering and death as being the divine will.

The Transfiguration, therefore, stands for a completely new conception of the meaning of glory. All familiar standards of value and greatness are shown to be worthless in comparison with the glory of self-giving love; and assurance is given that when all else has been swept away the redeeming, suffering love of Christ will be revealed as the true glory of God. Thus both the promise and the meaning of the Resurrection are foreshadowed.

It is emphasized also that this divine glory is finally and fully revealed in Jesus, and only in him. Moses and the ancient Law, Elijah and the long succession of the prophets, have their part to play in leading us to an understanding of God; but now they fade from the scene, leaving Jesus alone. There is no need for three shrines to house the glorious revelation. For the true glory is found in Jesus; and wherever he is, that glory rests.

Today the Mount of Transfiguration is wherever the risen Christ is present with his own. (Matthew 28: 20)

It is a glory able to transform our lives. We, "beholding the glory of the Lord, are being changed into his likeness, from one degree of glory to another." (2 Corinthians 3: 18, RSV)

And it is a glory that is always set alongside human need, wherever this is found. Descending the Mount, Jesus and the three disciples at once encountered the father with the epileptic boy. (Mark 9: 14-29)

We are meant to become aware of the glory of Jesus in this kind of world, a world of sickness and sorrow, of heavy unexplained burdens. Certainly it is at this precise point that Easter most gloriously transfigures human experience, so that what was before quite hopeless becomes radiant with the assurance of God's present help, and the promise of his final vindication.

How Far Do You Go To Your Church?

EXAMINATIONS are ending, university campuses are drowsing in unaccustomed peace, and theological students are studying railway schedules as well as text books. In a few short weeks these young men and women will be scattered across Canada, in communities that have had no regular services of worship since last fall.

Little churches that have slumbered undisturbed throughout the long winter are being cleaned and aired. Families who have gone to church by radio and maintained their Sunday School connections by mail are looking forward now to worshipping in the house of the Lord on Sabbath days.

Most of us walk easily to church each Sunday, or drive there in a very few minutes. But there are Canadian families who travel considerable distances to attend services of worship. In Alberta and Saskatchewan it is not unusual for a family to travel 15 miles to church—and the travelling is not done on paved highways, either! From Riviere du Loup to the United Church in Metis Beach is over 100 miles along the lower St. Lawrence River, and there are families who travel that distance as often as they can for the sake of worshipping with others of their own faith.

How far do you go to your church? Have you an unusual way of getting there? We'd like to have you share your Sunday experiences with us.

* * * *

Four-year-old, reporting on Sunday School: "The teacher said our pennies were for Jesus, but I saw her give them to Mary's daddy afterwards."

A Helping Hand to Korean Neighbours

THIRTY-TWO Korean families with one or both parents blind have moved from makeshift shelters under bridges or in a river-bed into comfortable, two-family cottages that make up "Heavenly Light Village." Their new homes on a hillside south of Taejon have been constructed with funds from Church World Service.

The blind parents are being taught to make straw rope by machine, to weave, knit, and weave bamboo baskets. Men who have never before earned money and people who supposed they would always remain beggars are now helping to support their families. The programme of industrial training is sponsored by the American Foundation for Overseas Blind.

YOUR FAMILY BIBLE READINGS

Wednesday	Apr.	1.	Israel's Defeat ..... 1 Samuel 4: 1-11
Thursday	Apr.	2.	The Ark and the Idol ..... 1 Samuel 5: 1-8
Friday	Apr.	3.	Samuel Prays for Israel ..... 1 Samuel 7: 1-6
Saturday	Apr.	4.	Philistines Driven Back ..... 1 Samuel 7: 7-14
Sunday	Apr.	5.	Samuel's Good Leadership ..... 1 Samuel 12: 1-5
Monday	Apr.	6.	The People Ask for a King.... 1 Samuel 8: 1-9, 19-22
Tuesday	Apr.	7.	Saul Is Sent to Samuel..... 1 Samuel 9: 1-2, 15-21
Wednesday	Apr.	8.	Saul Is Anointed ..... 1 Samuel 10: 1-8
Thursday	Apr.	9.	Saul Prophesies ..... 1 Samuel 10: 9-16
Friday	Apr.	10.	"Long Live the King!" ..... 1 Samuel 10: 17-25
Saturday	Apr.	11.	Samuel Warns Israel ..... 1 Samuel 12: 6-15
Sunday	Apr.	12.	The Lord Is Faithful ..... 1 Samuel 12: 19-25
Monday	Apr.	13.	Saul Disobeys God ..... 1 Samuel 15: 1-9
Tuesday	Apr.	14.	Samuel Rebukes Saul ..... 1 Samuel 15: 13-23
Wednesday	Apr.	15.	Saul Asks Pardon..... 1 Samuel 15: 24-31
Thursday	Apr.	16.	Saul's Tragic End ..... 1 Samuel 31: 1-6
Friday	Apr.	17.	David's Lament ..... 2 Samuel 1: 17-27
Saturday	Apr.	18.	Sacrifices God Rejects ..... Isaiah 1: 11-20

Keeping Our Promise

"I promise, as God shall give me grace, to bring up this child in the knowledge and love of God, to the end that in all things he may grow up into union with Christ."

WHATEVER sense of high purpose we may feel as we repeat the above promise, most of us discover within a few short years that we have taken on no easy task. It requires more of the grace of God than we suspect when we proudly present our first child for baptism.

Hearts are quick to feel God's presence while a baby is small and helpless. But when small feet toddle off in all directions, when small hands create havoc and small tongues become saucy, family life loses some of its sanctity. Then come days when we have to strive hard to continue our own "growth into union with Christ."

Yet these years of turmoil are not without their own moments of encouragement. When small ones snuggle close for stories of Jesus, when the first dandelion is hailed as "something God sent last night," when a lively mischief-maker adds a thoughtful sentence of his own to the evening prayer, our Heavenly Father is close indeed. These daily acknowledgments of God's care, these moments of worship, are indications that our children are developing in "knowledge and love of God."

While the carefree days of childhood are being exchanged for the responsible comradeship of the teens there come times of deep concern to us as Christian parents. The standards and ideals of home are strangely unattractive to adolescents. Church attendance, hitherto a happy family event, is opposed with vigour. We find ourselves praying *for* our children more often than we find opportunity to pray with them. At times we can do nothing but stand firmly for that which we believe to be right, and trust that our own dependence on God will speak for us where words fail.

Then, almost suddenly, we realize that our tall teen-ager with the deepening voice is going to church because it has become a part of him. And our daughter's judgment of certain high school gangs is even more critical than our own. They are making decisions with a sense of stewardship that delights us. With renewed confidence we can pray that they will go far beyond us in discovering God's purposes and in living in accordance with his will.

The Holy Spirit is closer than we know throughout our children's growing years. His grace is available to us as we need it. For these young lives, so precious to us, are of infinite value to our Father.

* * * *

A DELIGHTFUL custom has been introduced to our congregation by our present minister. On the Sunday following the birth of a baby whose parents are connected with our church, a rosebud in a small vase is placed on the pulpit by the W.A. Indicative of the universal love for babies, our hearts are warmed as soon as we see a rosebud on a Sunday morning. We say, "That is for Baby So-and-So," or sometimes, "I wonder whose baby that is for?"

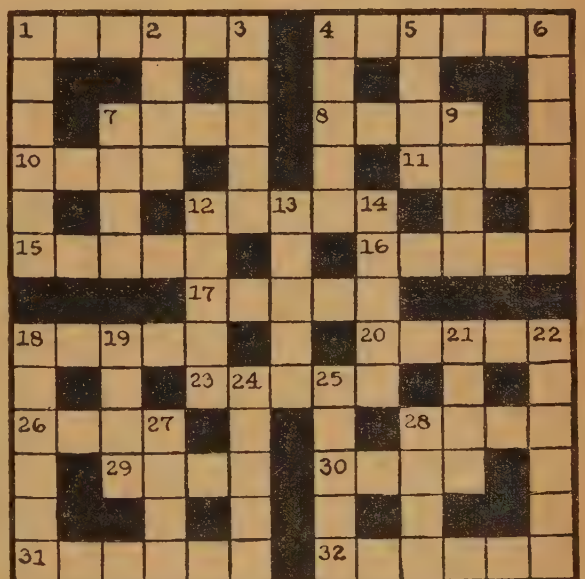
We await with interest the part of the service when the minister announces, "The rose on the pulpit is to mark the birth of a son (or daughter) to Mr. and Mrs. ....." In the afternoon the rose is taken to the mother at the hospital.
—*Dr. Margaret Arkinstall, Queensville (Ont.) Church.*

Music Makers' Corner

MANY of my young friends are preparing to write music exams in rudiments, harmony and counterpoint. Putting notes on paper to represent real sounds is a fascinating pastime. Try to make your notes neat. They should not be as large as printed notes, but they can be most attractive if you make them clear, and use a small ruler for stems and bar-lines. Be careful to write those notes which are to be played or sung at the same time exactly above one another, so that the player will not become cross-eyed reading them. Examples of the writing of great composers have been photographed and reproduced in print. Beethoven's was so much of a scribble that the printer often had to ask him what notes he meant. Handel's was little better. Bach curved the stems and the bar-lines. Mozart and Mendelssohn wrote neatly. From examples we have seen they didn't have rulers or erasers. Most music in Handel's day was written with a quill pen dipped in poor-quality ink and done on paper with uneven staves . . . done hurriedly in a stuffy room with poor light. If you cannot write your own music, try copying one of your piano pieces and make believe you wrote it. Well, you did, after Schumann had composed it!

So when you write that music exam, put it down neatly. Over a hundred Music Makers will write at the end of May, and scores of others, too. Fred. J. Howard

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. What king "made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal"?
4. Who said, "Behold, God will not cast away a perfect man, neither will he help the evil doers"?
7. Who "was not that Light, but was sent to bear witness of that Light"?
8. Mephibosheth's nurse let him fall, with the result that he became this.
10. "Jane" (anagram).
11. What was the father of Amzi called?
12. Go in.
15. Driven into a hole.
16. Perfect.
17. "He putteth forth his hand upon the rock; he overturneth the mountains by the ....."
18. "The wise shall inherit glory: but ..... shall be the promotion of fools."
20. What was the name of Bath-sheba's father?
23. Bury.
26. Notion.
28. Who wrote, "Fathers, provoke not your children to anger, lest they be discouraged"?
29. Dull-brown colour.
30. Who succeeded Manasseh, reigning wickedly for two years?
31. Whom "hath the Lord chosen for his peculiar treasure"?
32. One of the disciples.

DOWN

1. The priest to whom Ahaz sent a pattern of an altar from Damascus, and who made Ahaz another altar from it.
2. One of the cities of Israel which Ben-hadad and his armies attacked whilst Baasha was holding Ramah.
3. Who took David's servants and shaved off one-half of their beards?
4. Part of a ship.
5. To what did John compare Jesus in the phrase, "Behold, the ..... of God, which taketh away the sin of the world"?
6. Whom did Belshazzar proclaim as "the third ruler in the kingdom"?
7. Wife of Heber the Kenite, to whose tent Sisera fled when pursued by Barak.
9. Assuage.
12. At what place did the Israelites defeat Og, the king of Bashan, and his people?
13. Fish.
14. The upright part of a step.
18. Who cast stones at David at Bahurim?
19. Old.
21. Persia.
22. Fruits.
24. Who told David's servants, "There be many servants nowadays that break away every man from his master"?
25. Extort.
27. Space.
28. Game.

(Solution on page 31)

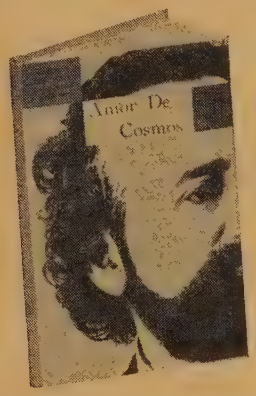
Wake up and Read!

"Wake up and Read!" is the slogan for Canadian Library Week, April 12 - 18, 1959. We suggest that during that week you go to your Public Library, talk to your Librarian, ask her what books she recommends on the subjects in which you are specially interested.

On this page we have listed a dozen books for both adults and young folks, which we think you will greatly enjoy.

IN THE DAYS OF THE WINDJAMMERS

By John Congdon Crowe. An account of the life of a captain's family that lived aboard a full-rigged ship in the nineties of the last century; drawn from the author's memory, the ship's logbooks, his mother's scrap-book and his father's notebook. $4.50



AMOR DE COSMOS

By Roland Wild. An outstanding biography of the second premier of British Columbia. He was chiefly responsible for the Province coming into Confederation. He was one of the most colourful and challenging of its leaders. $4.00

SAFE CONDUCT

By Boris Pasternak, author of *Dr. Zhivago,* Nobel Prize Winner. Contains most of Pasternak's prose work, except *Dr. Zhivago.* Includes an autobiographical section, four short stories, his great poem, 1905, and lyrics. $3.25

IAN OF RED RIVER

By Ragnhildur Guttormsson. An ideal gift for teen-agers. Ian and Don are the youngest members of a group who left Scotland in 1811 to prepare the way for the Selkirk settlers in Manitoba. $3.25

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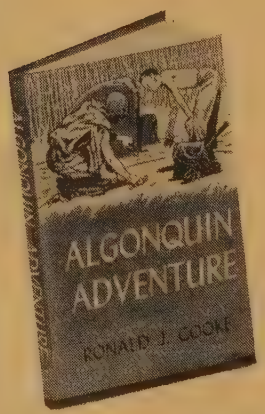

ALGONQUIN ADVENTURE

By **Ronald J. Cooke,** editor of *Forest and Outdoors.* An exciting teen age mystery story, the setting near Algonquin Park. Two boys are kidnapped by fur thieves and have a breath-taking chase through the wilderness. $3.50

I WOULD DO IT AGAIN

By Robert E. Campbell. Reminiscences of the Rockies, in and around Banff, in the early days, told by a master story-teller. Rich in humour and history, adventure and anecdote. $4.95

TALES FROM THE VIENNA WOODS

By Lilli Koenig. A charming book about animals, written from the Vienna forest. The author is seeking the connection between human and animal mind. Beautifully illustrated, with drawings and photographs. $3.75

SOMETHING ALWAYS TURNED UP

By Bluebell Stewart Phillips. Told with rollicking humour, this is the absorbing story of a candidate for the Anglican ministry and a young school teacher. They meet and elope in northern Saskatchewan. $3.50

CAROL OF LONG CHANCE MINE

By Helen Reynolds. Carol leaves a little Rocky Mountain mining town to take her father to hospital in Vancouver. She finds a job, unforeseen problems, and a romantic attachment. Also, her character develops. $3.50

GRIMM'S FAIRY TALES

Re-told by Amabel Williams-Ellis. The author has re-told with her customary skill her own choice of stories by the famous brothers Grimm. With many full-colour illustrations. $3.75

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ISSIONARY'S PRAYER

(*Continued from page* 13)

ain the next few weeks. Later will come application of DDT to the walls of all homes.

But why should all this have provoked prayer with which this letter began? Why? Because there are so many other ages along the Keve! Why? Because re are so many other rivers just as bad Keve! Why? Because I could take this missionary life and spend it all in the trol of this *one* disease along a mere kilometer stretch of *one* river, in the a of *one* mission! One disease among major diseases! And, at that, only the *trol* of the disease. For there is a ative aspect to be attended to during the long period before control can be established and maintained. There are the cases of cerebral malaria in little children.

I saw two babies die in the last few days from cerebral malaria. Too late when they got to us. I have the blood smear from one of them on my desk. Over 50 per cent. of the red blood cells are invaded and there are up to three parasites in many individual cells! There is the enormous burden of chronic illness, the anaemia, the abortions, the "final straw" that malaria so often is, when along with dysentery, hookworm, malnutrition and, yes, even things like measles, it tips the scales and spells death!

Why pray? Because one doctor in this part of Africa is a drop in the bucket. One life in Angola is like a summer afternoon in the face of the job to be done! •

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. What do you think of church elders attending card parties and bridge games?

A. If it is just for entertainment and not for gain, we have no criticism to offer.

Q. Who elects the S.S. representatives to the Christian Education Committee, the School, the Committee or the Session?

A. *The Manual* says: "The membership of the C.E. Committee may consist of . . . (iv) The Superintendent(s) of the Sunday Church School (and of each Department therein, if so desired).

Q. Are increases or decreases in the minister's remuneration finally approved by the Committee of Stewards, the Official Board, or a Congregational meeting?

A. The Secretary of General Council reminds us that the budget is prepared by the stewards, submitted to the Official Board for information, and to the Congregational meeting for approval or amendment. But if a decrease in salary is being recommended consent of Presbytery is needed.

Q. What remuneration should a student in college receive when "supplying" for a Sunday in a congregation paying the minimum salary? Is a retired minister entitled to the same amount?

A. A congregation should be generous to its supply be it student or retired man, and if there is doubt its officials should discuss the situation with the minister, supervising pastor or Presbytery.

Q. Is the duty of the Session or the Committee of Stewards to appoint the ushers and those to take up the offering at the church service? I cannot find any reference to it in the Church "Manual."

A. "The order of public worship" is under the oversight of the Session. This includes the above, but in practice it is often delegated to the Committee of Stewards.

Q. Is it wrong for a member of the United Church to play cards and to attend card parties in a Church Hall?

A. Such decisions are for a Christian to make himself. We have no advice.

Q. Is it permissible for a local Y.P.U. to have its own crest? If so, is it all right to include in the crest the words "Look Up, Lift Up"?

A. Sure, it is permissible but the Y.P.U. has its own national crest already which is recommended for local unions. The motto is not copyright.

Q. Why do some of our United Church ministers frown on the use of Sunday School material other than publications from The United Church Publishing House?

A. It's something like the way Mr. Diefenbaker would feel if he found a P.C. study group using C.C.F. or Liberal materials. Further, the editors of S.S. Publications, and Board of Christian Education believe their publications are best suited for United Church Schools, and many ministers agree.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WE left Toronto on the flight to Bermuda, first stop on THE OBSERVER Tropics Tour, on Elizabeth Barrett Browning's birthday, so our small English diary informed us. This set us thinking of the famous authors of that era connected with this oldest of Britain's colonies. The names of Anthony Trollope and Thomas Moore came to mind, and the fact that Jane Austen's brother, Charles, was married to a St. George's girl. We picked up the little green-covered book marked "An Autobiography" by Anthony Trollope and read again about this man whose watch was always ten minutes slow, who was an expert in Postal matters and whose ambition was to cover Britain with an efficient rural mail service. He came to the Island, and occupied a desk in the St. George's Post Office, to assist in working out the change in postal regulations that would give Bermuda complete responsibility for its postal system. He wrote a book while there, on race relations, too, about which three critical letters appeared in the London *Times* and made the fortune of the volume. . . "The descriptions and opinions came hot on to the paper, from their causes," he wrote. "I will not say that this is the best way of writing a book intended to give accurate information. But it is the best way of producing to the eye of the reader and to his ear that which the eye of the writer has seen and his ear heard. I have written very much as I have travelled about; and if I have been very inaccurate, I have always written the exact truth as I saw it; and I have, I think, drawn my pictures accurately. . ." Thomas Moore was Registrar of the Admiralty Court. McGraw-Hill Publishing Company has sent along, just a bit late, Peter Marshall's *The First Easter,* a sermon edited and with an Introduction by Catherine Marshall ($4.00). Beautifully bound with jacket painting and illustrations in muted black and white by William Hofmann, it contains Peter Marshall's interpretation of the Easter Story and its Message. . . And with a spring-like look along comes *The Farmer in the Dell* by Berta and Elmer Hader. They take the old rhyme and use it, with music, as a background against which to draw in black and white and colour and to tell the story of the year on a farm, for the very small fry. (Brett-Macmillan, $3.50).

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Too Deep the Sea

By Bernard Ash. (Burns & MacEachern.) $3.75.

Reviewed by A. A. Scott.

This is a thrilling but tragic novel by an English writer not too well known in Canada. It depicts the lives of two young people who did not belong to one of the privileged classes, and whose whole life seemed to be a struggle against destiny and an ironic sort of fate. Most of the incidents take place in London, or on board one of the ships of the Royal Navy at a time in the Victorian era when the transition from sail to steam was just taking place. At times the events described are sordid and pitiless but the author, in describing such things is able to show how love can conquer even there. He possesses a power of description and an ability to portray emotion which make his book one to be remembered, even though with a feeling of thankfulness that those days have passed, and that today people like Bill Drake and Sally Smith would have a better chance to "break their birth's invidious bar" and win their way through to victory over their unfavourable circumstances.

Have a Good Day

By John W. Rilling. (Muhlenberg.) $2.75

Reviewed by D. M. Perley.

This is a book of sermons written by a Lutheran minister who believes that Christian faith is beautiful and should be attractive. He believes in the "beauty of holiness" and so tries to make his sermons real, winsome and congenial to the sane,

nsible modern man. In that aim he seems be successful to a degree. His range of otation is wide and his taste catholic. evidently admires not only George ttrick but G. Bernard Shaw, T. S. Eliot d Robert Frost. The topics treated vary m "What Christ Saw in Church" erring to the widow's mite, to "The an who Leaped over the Wall" referring Monica Baldwin and Martin Luther. One commendable feature of such ser-ons as Dr. Rilling's is their brevity. To so much in a short space is an achieve-nt not always realized by preachers king to reach the modern man.

lks to Young People

By C. B. Eavey. (Baker.) $1.75.

Reviewed by Mervin A. Bury.

This is another volume in the practical inister's Handbook Series" by an nerican educationalist who has taught ung people and has a good grasp of their oblems and their needs. There are 50 these 2-page length talks which cover a de range of pertinent subjects, such as hoosing a Life Mate," "Choosing a ilosophy of Life," "Choosing a Life ork." General themes discussed include pects of the Christian Life and Christian rvice. There are several talks on Health, me and Family, and Life in General. e splendid section deals with Personal ving; another with Talks for Special ays. Ministers and young people's leaders ll find an abundance of subject matter r messages for young people, either as dresses or meditative readings for wor-ip services.

The Bible Was My Treasure Map

By Paul Ilton. (Copp Clark.) $5.25.

Reviewed by R. B. Y. Scott.

Books on Biblical archaeology addressed to the general public differ in type as well as in quality. The professional archaeologist (like Albright or Wright) seeks to give a straightforward account without technicalities. The reporter (like Ceram or Keller) takes from good authorities what his instinct tells him will interest the public. The fundamentalist (like Marston) selects what he thinks "proves the Bible" and ignores the rest. The romantic dilettante gloats over his treasures.

The present book is a good example of the fourth type, and is written with the skill and verve of a good autobiographer. As its title suggests, this is the story of the author's personal treasure hunt for Biblical antiquities. He was a collector rather than an archaeologist, though he lived many years in Palestine and hob-nobbed with well-known archaeologists. His story illustrates vividly how chance finds of collectors' items end up in private hands rather than in museums and learned publications.

Youth and Adventure

Reviewed by Helen Wilson.

Warrior Scarlet by Rosemary Sutcliff (Oxford, $2.50) is a most unusual book, the story of a boy who lived in the bronze age on the Sussex Downs of England. Any teen-ager, boy or girl, would be delighted to share the adventure, fast action and suspense of this story and to learn about the customs of the age. . . *The Silver Spoon Mystery* by Dorothy Sterling (Doubleday, $3.50) is a very simple mystery evolved from a too-early "scoop" on a children's newspaper. The clues are easy for a ten-year-old to follow and the solution is a happy one. . . *Quin of the Fury* by Showell Styles (British Books, $3.00) is an exciting sea story of a daring young Englishman who outwitted the French navy in an attempt to deliver a cargo of uncured hides to the British lying off the island of Sardinia. The time—during the Napoleonic wars. The story is fast, the intrigue clever, the seamanship brave. While a bit unrealistic it would appeal to boys in their early teens. . . *The Chimneys of Green Knowe* by L. M. Boston (British Books, $3.00). A grandmother with a rich imagination tells her nine-year-old grandson fantastic tales that might have happened in such a house as the one in which they live. This would have a limited appeal to Canadian children.

Eighty Land Birds to Know

By Stuart L. Thompson. (Book Society of Canada.) $2.25.

Reviewed by E. L. Homewood.

Although Author Thompson is a Torontonian, he is no city-slicker, as evidenced by his thorough knowledge of the haunts and habits of Canadian birds. He is a well-known naturalist, and the information he has packed into the 90 pages of this book will be a boon to parents of enquiring youngsters. Bird identification is made easy by a coloured plumage chart, drawings, and text on the size, appearance, voice, range, nesting and food of each bird. The book is illustrated by John A. Crosby.

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THOSE TEENAGERS

(*Continued from page* 15)

calls a Christian life?" She didn't get an immediate answer, but the question went into the programme pot. In an evening's discussion a few weeks later her companions of both sexes gave her and themselves a good deal to think about. Just let young people bring up a subject naturally and discuss it freely without any comment from the sidelines. The depth and perception of their observations is astonishing at first. If you have difficulty getting over your astonishment, remember God made His children not in our image but in His image.

9. Trust young people implicitly and absolutely. They yearn to be wholly trusted just the way older people do. They'll fail sometimes just like the rest of us, but not too often.

I like to tell about the time I ventured to lead a convoy of five teenage-driven cars to Niagara Falls. At 3.30 p.m. I let 20 boys and girls wander where they would until 5.30 p.m. with only one request: "Please be back sharp at 5.30 p.m. so I won't worry about any of you." At 5.25 p.m. only two had turned up and I was frantic. At 5.27 p.m. there were nine; at 5.29 p.m. there were 18, and at 5.30 on the dot the last two galloped madly up the drive and collapsed on the grass, their faces triumphant.

10. Avoid pressuring them to "do good." They may be unwilling or unable to enter into the multitudinous activities of the church. If left alone they'll find out soon enough when and how they want to participate. From the group I've been associated with, young people are in choir, in church pageants, teaching nursery classes, leading younger mid-week groups, attending United Church retreats, going to United Church camps, voluntarily helping problem members of the group, taking evening collection, and gradually find their own feet in the church. Offer them an opportunity to serve but if they aren't interested, don't coax, persuade or entice them into any activity. Do we always serve when we're asked?

Keep Them At Home

11. Don't let them become too involved in a national organization. This may raise ructions with Y.P.U., C.G.I.T., Hi-C, and other organizations' leaders. I'm sorry but unmoved. Groups can gradually fall apart when a few enthusiastic (I almost wrote fanatic) leaders begin spending more time on regional, national and even international conferences, committees, meetings, and rallies, than on affairs of their own group. Somewhat naturally, membership falls off. Soon leaders are charging around to meetings representing only themselves. (Parenthetically, it happens in adult

(*Continued on page* 29)

HE DEEP RIVER STORY

(*Continued from page 8*)

nmer and a last resort in winter." And
d Skelly (they call their minister by
first name in Deep River) adds: "By
time March and April roll around
u're getting pretty sick of it. You feel
e going on a long trip and seeing how
rest of the world lives."

This deep yearning for change can be
n in the way townsfolk will run
erever they can find professional enter-
nment. When the Ottawa Philharmonic
chestra played a winter evening concert
t long ago, the tickets were sold out a
ek in advance. A Community Concerts
sociation series is always well booked in
vance in Deep River and the house is
cked three times a year when the local
ayers stage their productions.

Every night the privately-owned Strand
ovie theatre does a fabulous business,
ing nearly all of its 569 seats for two
owings. "I wouldn't exchange it for the
st city movie house," says the manager.

Yet while most Deep River people agree
eir town—now 15 years old—is a pretty
mpact and economical place in which to
e, they almost all agree that it isn't the
topia it is sometimes cracked up to be.
t makes you wonder," says one house-
fe, "if Utopia is really possible."

Great Place for a Holiday

"It's a great place to spend a holiday,"
id one visitor who spent a few weeks
ere on business recently, "but I'd hate
have to bring up my family there. It's
o unrealistic. The youngsters would get
e idea all they had to do is say "boo"
id someone would produce a hockey stick
t of nowhere. It's all right while you're
ing here but what happens when you
turn to normal city life?"

Even the summertime has its disadvan-
ges in Deep River. Shuffling about the
reets in tennis shorts, bathing suits and
en-neck shirts, townsfolk find themselves
a continual battle with black flies, and
ECL reportedly spends several thousand
llars a year on anti-fly chemical which
sprayed like a mist over the townsite
veral times a week.

As a matrimonial happy hunting ground
r young scientists and secretaries, Deep
iver can be equally disappointing, although
astor Skelly reports that he marries about
0 couples a year from the company's Staff
Iotel and its annex, where 250 single men
nd women AECL employees live in an
nformal atmosphere that is something like
hat of a university residence. On the
ther hand, since two-thirds of the popula-
ion is between the ages of 25 and 36 years
nd only 37 residents in the village are
ver 60, Community Church has had only
ne funeral in five years.

The 32-bed hospital gets its largest turn-
ver from maternity cases. Deep River has
ne of the highest birth rate indices in Canada — which, said one resident, whimsically, "is not surprising under the circumstances!"

When all is said and done, however, Deep River offers advantages that no other community of its size in the Dominion can equal. When it assumed independence under the Ontario Municipal Act at the beginning of the year and for the first time elected a mayor and council, the taxpayers were left a legacy worth hundreds of thousands of dollars in the form of paved streets, sewers, schools and recreational facilities—all prepaid out of government funds.

"Where else could you find a set-up like this where the home-owners get their local improvements free and all they have to do is maintain them?" asks Dr. David Keys, the former McGill professor who helped plan Deep River and now acts as scientific adviser to the president of AECL.

But taxes are expected to take a sharp jump now as the town begins to assume the burden of innumerable fringe benefits heretofore shouldered by the company. The first heavy blow will be schools. Although there are already four schools in the community — two public schools, a separate school, and a high school—more are needed. Moreover, if Deep River—no longer a company town—expands, and new industry comes in, local taxpayers will have to start digging for capital expenditures on extended roads, sewers and electricity. And whether expansion takes place immediately or not, all maintenance costs will fall on the taxpayers.

Nevertheless, salaries are good in Deep River; the average scientist makes $7,900 a year and teachers pull in as much as $8,100 in the local high school. Deep Riverites are far from the commercial rat-race of the city and relatively free from the daily pressures of modern living. Most of those who stay in the community like its atmosphere of suburban security and independence—despite the isolation. They can buy almost anything in their mid-village, glass-front shopping plaza which displays such varied luxuries as caviar, fine Swedish crystal and imported New York fashions. As one resident puts it, "You can do anything you want to do. All you need is the daring and the imagination. You can dress up like a prince, or a showgirl, or a pauper, and no one will think anything about it. If you want to don a chemise, or tails and top-hat that's your business—as long as you look as though you know what you're doing."

And the Rev. Fred Skelly sums it up: "All in all, Deep River is a pretty good place to live. Those who decide to stay here think there's no other place as good." ●

MORAL RESPONSIBILITY FOR TRAFFIC SAFETY

During April religious leaders of all faiths throughout Ontario will stress the moral aspects of the traffic accident problem. They will be asking you as a motorist or pedestrian to accept individual responsibility for obeying the traffic laws and the rules of the road.

This personal appeal to the users of our streets and highways is the basis of the Moral Responsibility Campaign sponsored by the Ontario Department of Transport. It is receiving enthusiastic endorsement and active support from the Ontario Federation of Agriculture and from local safety councils, police departments, service clubs, women's groups and other community organizations.

You can help the Moral Responsibility Campaign achieve success by practising the Golden Rule of traffic safety—drive and walk as you would have others drive and walk.

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About People and Places

"E. R." Gets T.V. and Dinner

One of Canada's foremost authorities on religious training in the public schools, the **Rev. E. R. McLean, D.D.,** was guest of honour March 6th at a testimonial dinner sponsored by the Ontario Council of Christian Education. The dinner, attended by over 200 in Toronto, was held in connection with the council's annual meeting.

For over 40 years, Dr. McLean has been prominent as a Christian educator and he helped arrange some of the text books used for religious training in Ontario public schools. For 20 years he was secretary of the Ontario Council of Christian Education. He retired four year ago but since then has been a part-time editor of Sunday School publications for the United Church. He plans to enter full retirement in June.

The testimonial address, later presented to Dr. McLean along with a television set and a purse of money, was given by the Rev. Wilbur Howard, an associate in the department of Sunday School publications. Congratulatory messages came in from all across the country. Mrs. McLean was presented with a bouquet of pink and yellow roses—similar to one she received on her wedding day many years ago.

Funds for Western University

Three-quarters of a million dollars has been raised in one presbytery canvass and at least three other presbyteries in London Conference have canvasses under way.

Middlesex Presbytery completed its canvass early this year, with a pledged total of $754,900, Howard W. Allen of Wells Organizations reports. The funds are for church extension, Missionary and Maintenance, summer camps, Alma College, and a Christian Education Centre at the University of Western Ontario.

Similar campaigns are under way in **Huron, Essex and Lambton Presbyteries.** Huron is holding its loyalty dinner this week.

The Western University centre is one of the features in all campaigns. Plans for the project are still in preliminary stages, but it is believed there will be a student residence, chapel, reading rooms and other facilities.

Preachers from Overseas

One of the features of annual Conference sessions, which commence May 19th, will be the reception of nine ministers into The United Church of Canada from other communions. They are being recommended by eight presbyteries from Prince Edward Island in the east to Westminster, B.C., in the west. Their admission to the United Church ministry has been approved by the Interim sub-executive of the General Council.

The nine ministers come from Methodist Churches in the U.S.A., South Africa, and Great Britain, the Church of Scotland, the Congregational Church of Scotland, the Congregational Union of England and Wales, and the Presbyterian Church in Ireland.

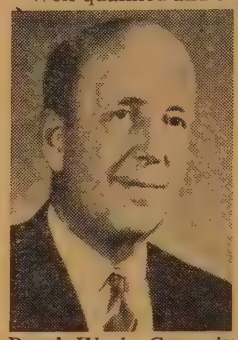
British Columbia Conference will be the first to meet, with sessions opening May 19th in Canadian Memorial Church, Vancouver. Bay of Quinte follows, on May 26th, in Queen's Theological College, Kingston. Saskatchewan and Alberta Conferences both commence May 27th, in Third Ave. Church, Saskatoon, and at Medicine Hat. Hamilton Conference opens the following day at McMaster University. June 1st will see the opening of Manitoba, Toronto and Montreal-Ottawa Conferences, in Brandon's Knox Church, Owen Sound's Division St. Church and St. James Church, Montreal. London Conference starts the following day, in Central Church, Sarnia.

Newfoundland Conference will meet in Grand Falls, commencing June 4th. The Maritimes Conference will be the last opening June 9th at Mount Allison University, Sackville, N.B.

Templin Heads National Y.

Prominent United Church layman **J. Hiles Templin** of Hamilton, Ontario, was elected president of the National Council of Y.M.C.A.s in Canada.

Well qualified and experienced in Y.M.C.A. work (he was a secretary at London "Y" before entering the business world) Mr. Templin has continued to take an active interest, particularly in boys' work. He followed the late Taylor Statten as chairman of the Boys' Work Committee, and as chairman of the World Alliance Boys' Work Committee he spends several weeks each year in Geneva. Presently Hamilton Branch manager of the Great West Life Insurance Co., he is active in service and community organizations, as well as in Trinity United Church, Burlington, Ontario.



Build $300,000 Hospital

A modern, $300,000 medical building, the **Wonju Union Christian Hospital,** is under construction on Wonju, Korea. It is scheduled for completion this summer.

The project is being financed by the United Church's Board of Overseas Missions and the United States Methodist Board of Missions. Some assistance is being given by the Methodist and Presbyterian Churches in Korea, and $18,000 has been granted by the United Nations Korea Reconstruction Agency.

The 50-bed hospital will provide general medical treatment and specialize in tuberculosis cases. United Church missionary **Dr. Florence S. Murray** will be a member of the hospital staff.

Missionary to Regina

The Rev. Ralph Collins, D.D., of Angola, Africa, toured the Weyburn and Regina Presbyteries in late February, speaking in many churches in support of United Church overseas missions. He visited the rural charges as well as city churches, spent a day at Prairie Christian Training Centre, Fort Qu'Appelle, and was interviewed on television. One of his former McGill classmates, the Rev. Enos Montour of Qu'Appelle, is overseas missions convener.

Pacifists in Toronto

The Rev. E. Philip Eastman of London, Eng., general secretary of the International Fellowship of Reconciliation, will make a two-day visit to Toronto this month, during a one-month visit to North America. He will address a luncheon of the Toronto Presbyteries Ministerial Association and an open meeting at 7 p.m., following a supper

Carlton St. United Church. The following
he will meet students in a 1 p.m.
cussion group.
Mr. Eastman has had a long experience
international affairs. He was for nine
rs secretary of the London office of the
rld Council of Church's Commission on
ternational Affairs, and served two similar
anizations as secretary. He is a long-time
ifist, and has made a special study of
islation providing for conscientious objec-
n in many countries.

onour College President

Alma College's new Percy Dobson Music
ilding — named in honour of the St.
omas, Ont., institution's president and
incipal emeritus, **The Rev. P. S. Dobson,**
A., D.D., LL.D.,—was formally opened
d dedicated on February 21st by the
derator, **The Rt. Rev. Angus J. Mac-**
een. The Georgian-style structure was
ientifically designed from a sound stand-
int for the teaching of music. There are
studios, record library and waiting room
the ground floor of the $75,000 building,
th upstairs living quarters for six teachers.

onagenarians in the Pulpit

Nonegenarian ministers were in the news
Winnipeg and Fredericton last month.
The Rev. R. E. McCullough marked his
th birthday by preaching at two services
Riverview Church, Winnipeg, where he
d Mrs. McCullough now worship.
Down east, at Fredericton, **The Rev.**
eorge M. Young, D.D., celebrated his
nd birthday by preaching in Wilmot
urch where he is minister emeritus. He
o assisted the minister, the Rev. G. J.
inielly, at the installation of elders.
Dr. Young was a member of the party
hich visited Bermuda churches and
inidad Missions last month, on "The
bserver" Tropics Tour. The baseball-loving
aritimer was the oldest of the party of
tourists.
This month, Dr. and Mrs. Young celebrate
eir 65th wedding anniversary.

n the Nation's Capital

A $100,000 Christian education centre
as dedicated last month by the congrega-
on of **City View United Church, Ottawa.**
he minister, the Rev. R. Purves-Smith,
nducted the service, and a former min-
ter, the Rev. E. A. Martineau, unveiled a
aque.
The building houses two modern halls,
ch seating over 300, a temporary chancel,
rthex and Sunday school rooms. It's the
rst stage of the building programme.
The first church at City View was built
1867. It was known as Scott Wesleyan
lethodist Church. William Scott and his
ephew, W. H. Sullivan, were the prime
overs for the church, and Mr. Sullivan
ave land at the front of his farm. The new
urch is being built on the same farm, on
hill overlooking Ottawa's rapidly growing
burb.

nds Long Service

Iroquois, Ont., United Church honoured
s retiring clerk of session, **Herman Ham-**
ton, with the presentation of a Bible and
lymnary by the minister, the Rev. Gordon
angerfield, and his successor, John Merkley.
Mr. Hamilton had held the office since
hurch union in 1925.
The Iroquois congregation moved into a
ew church last year, when its historic old
difice was demolished as the entire town
as moved to make way for the flooding
aused by erection of the St. Lawrence
ower dam down river near Cornwall.

Four Get D.D.'s

Three graduates of St. Stephen's College, Edmonton, along with an Alberta rural pastor, were honoured at the college's jubilee celebrations. The **Rev. Nelson Chappel,** secretary of the World Council of Christian Education, the **Rev. E. B. Brundage,** the **Rev. M. M. McLean,** and the **Rev. C. E. Rogers** received honourary Doctor of Divinity degress. **S. A. Dickson,** an Edmonton lawyer, received a scroll in recognition of 40 years' service to the college as secretary-treasurer of the board.

Church on the Air

The Rev. James Finlay, of Carlton St. Church, Toronto, will preach the concluding sermon in the Lenten series on Church of

Dr. Osborne

Dr. Finlay

the Air, on Sunday, April 5th. It will be broadcast from 4:30-5.00 p.m., E.S.T., over the CBC's Dominion Network.

The United Church's **Ontario Ladies' College,** Whitby, Ontario, will conduct the religious period over the CBC Trans-Canada Network on Sunday, April 12th, 2.30-3 p.m., E.S.T. **Dr. S. L. Osborne** is principal of the college.

Induction in Toronto

The **Rev. Ray Hord,** moving from Lakeview Church, Regina, to Toronto's Royal York Road Church, will be inducted on April 8th and occupy the pulpit for the first time on April 12th.

A Unique Mission

For the third year, **Kincardine (Ont.) Church** carried out a Spiritual Life Mission during February, which linked preaching with lay witness in visitation, discussion groups, Bible study classes, personal counselling and a Day of Quiet.

Originally conceived by the United Church, of which the Rev. W. R. Lake is minister, it was shared with Baptist, Anglican and Presbyterian members.

The Rev. Gordon Hunter of Asbury-West United Church, Toronto, was assisted this year by working elder George Anderson, Toronto, and Mrs. Marjorie Wilkinson, author of "The Good Tree." Local members and parties from Asbury-West Church assisted in the programme, in addition to prayer groups in Brantford, Ancaster, Hamilton, Toronto and elsewhere.

High points were a Lenten Litany in the Anglican Church, shared by Mr. Hunter and his team, and a climax dedicatory Friday night service of Holy Communion led by United Church and Baptist ministers.

Expansion in B.C.

The accent is on Church Extension in the **Kamloops - Okanagan** Presbytery. Reported to the recent meeting were church building projects in Golden and North Kamloops; a new manse in Clearwater and a church hall in Oliver - Okanagan Falls.

Ministers' Widows Pass

When the Home for Senior Citizens was opened in Neepawa, Man., it was a dream come true which the Rev. W. A. Osborne did not live to see realized. **Mrs. Mary Osborne** became associated with it and gave herself unstintingly to carrying out her husband's plans. She died suddenly on February 15th.

On February 11th, after a lengthy illness, **Miss Mary Ada Lake** died at Hamilton, Ont. She gave 21 years of service as a deaconess in the Methodist and the United Church until retirement in 1936. . . Isabella, wife of the late Rev. Thomas Corbett, died at Edmonton, Feb. 15th. . . Agnes, wife of the late Rev. Archibald McMillan, died at Kelowna, B.C., February 12th.

Camping in Alberta

Christian Youth Camps Incorporated, a group of laymen and ministers in Edmonton, elected high school teacher W. T. M. Fowler as president.

During the past three years, CYCI has purchased a 247-acre campsite at Pigeon Lake, 60 miles from Edmonton, and built and equipped a central lodge and eight cabins at a cost of $60,000. Boys' camps have been held for the last two years. Last year 300 campers used the site.

At the group's annual meeting, it was announced that Edmonton C.G.I.T. will leave their old campsite on Lake Wabamum, where girls' camps have been held since 1918. The C.G.I.T. will build a new $35,000 lodge this summer at Pigeon Lake.

Build in Oil Boom Town

A Christian education wing was opened recently at **Devon, Alta.,** the 12-year-old oil town. The new annex contains a Sunday

(Over)

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Christian Prayer
Monday, May 4
Read Deuteronomy 19:14-20 or Galatians 5:13-18
Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance. (Deuteronomy 19:14.)
On the great plains of the Midwest we use iron rods driven deep into the ground to mark established survey points and corners of property. Often these rods become covered with blowing sand and weeds.
When it becomes necessary to prove our property lines, we find sometimes that our iron landmarks have been neglected so long and covered so deep that they are lost. It is then necessary to have our property surveyed again to find our landmarks.
We have also inherited religious and moral landmarks such as honesty, virtue, prayer, Bible reading, tithing, public and private worship. But these landmarks so vital to us have become lost in some homes by neglect or compromise.
These landmarks we must increasingly preserve in our lives and set deep in the hearts of our children. Only so will they possess the blessings of their rightful inheritance and give God rightful honor and service.
PRAYER: O Lord, we thank Thee for the great truths that have been preserved and kept for us through Thy Word and leadership. We are grateful for the strength and courage of our forefathers in the faith. Help us to stand true and serve Thee in our home and community, for Jesus' sake. Amen.
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school assembly hall and nine bright classrooms, a study for the minister, the Rev. J. Wylie, and a choir room.

Services were started early in the town's development by St. Stephen's College students who preached there on Sundays and commuted to lectures during the week.

Explorer For Canada

Eleven-year-old Mildred Kwan, a Chinese-Canadian from Vancouver, represented Canadian children at the United Nations in New York, where she presented a $125,000 cheque to the United Nations Children's Fund. It represented gifts collected last Hallowe'en by children all across Canada in their annual "Shell Out" for UNICEF.

Mildred is a member of the Explorers Group of Central Presbyterian Church, Vancouver. She was chosen to make the presentation from over 800 representatives from across the country.

Easter Thoughts

April trails her garments, brown and green
Along the highways and on mountains bare;
Rain-splashed and shiny-eyed she softly walks
With violets in her hair.

Dare we now doubt God's last transfiguration
Long, long ago on steep Golgotha's Hill;
When rare days, spilled from April's arms enchant us,
And hope enthroned again bids us—"Be Still"?

—F. H. A.

Evangelism on Television

The Canadian Broadcasting Company is running a **"televangelism"** series of 13 films produced by the Southern Baptists at a cost of $330,000 and made available to the Baptist Federation of Churches in Canada, free of charge. Entitled "This is the Answer" the series began March 15th and will continue on Sundays on the Good Life Theatre over the Ottawa-Montreal-Toronto circuit, 12.30 - 1 p.m., E.S.T.

Guidance for Brides, Grooms

A Marriage Clinic through April and May will be held in **First United Church,** Waterloo, Ont., sponsored by the Couples' Club. Two well-known and experienced lecturers will be in charge, Dr. E. Crossley Hunter, former minister of Trinity Church, Toronto, and Judge Hawley S. Mott, for 25 years judge of the Court of Domestic Relations in Toronto. The Rev. R. Horsburgh is minister of First Church.

A New Kind of Home

Nipponia Home, a residence for aged Japanese-Canadians, was opened last month near Beamsville, Ont. It is the only home of its kind in Canada, and has accommodation for 18 people.

The home is owned by a corporation and registered as a charitable institution. Chairman of the board is the **Rev. T. Komiyama,** minister of the Japanese congregation at All People's United Church, Hamilton.

The man behind the project is sprightly Yasutaro Yamaga, 73, a retired B.C. lumberman who came to Canada when he was 21. As a teacher in a United Church Sunday school he had to learn English quickly in order to teach his class. This was different from the experience of most of his countrymen. They worked in the forest industry,

often under Japanese-speaking foremen, and did not have to learn a new language. There are still many of these old immigrants who cannot speak English. It is for them Nipponia Home was built.

Now There Are Three

At the recent induction service in the Foxwarren, Man., United Church, **James M. McCrindle,** 53 years an elder, welcomed his son, George, and his nephew, Rodney, as new elders. The service was conducted by the minister, the Rev. I. Marguerite Miller.

Building in the Kootenay

When Kootenay Presbytery met in **Castlegar Church,** the highlight was the dedication of that building by the chairman, the Rev. E. G. Miller of Greenwood, B.C.

Drama at PCTC

The second annual interdenominational Christian Drama Workshop will be held at the Prairie Christian Training Centre, Fort Qu'Appelle, Sask., April 27th - May 2nd. Two experienced leaders will be in charge: Mrs. Isobel Squires Clark, Victoria, western representative of the Christian Drama Council of Canada, and Mrs. Mary Ellen Burgess, Drama Consultant, Fitness and Recreation Division, Regina. The workshop is being supported financially by the Saskatchewan Arts Board and the Saskatchewan Region of the Dominion Drama Festival. Application forms and detailed information may be secured from Miss G. Patmore, Registrar, Prairie Christian Training Centre, or Mrs. Mary Toombs, Director, 3201 Dewdney Ave., Regina, Sask.

THOSE TEENAGERS

(*Continued from page* 24)

groups, too.) If there's to be a national organization in young people's groups, let it be in moderation and concentrated on counsellors attempting to learn more about how to work with youth.

12. Finally, gently disengage old-timers at a fixed age limit. It's the hardest thing to do and one of the most essential. Our group is for high school students aged 15 to 18. Remember that 15 has nothing in common with 20 and is barely civil to 18. When young people enter university or take a job after high school graduation, we encourage them to return for a visit any time but we also clearly imply their regular attendance is not desired. I hate doing it, but if older members are allowed to stay on, young recruits do not enter and the group slowly dies. If the group has served a need, young people will find new church interests. If it hasn't, they'll soon quit anyway.

Maybe these suggestions are unreasonable; probably better ones have been developed elsewhere, but these work for me. The young people in our group do all the work, plan and conduct meetings, organize trips, prepare discussion subjects, and carry the ball for their counsellor in all his mistakes. Because many adults credit teenagers with little or no intelligence or ability, I get more credit than I deserve. Of course I'm prejudiced, but I think each of them is a wonderful person and an asset to any church, community or country. It is a privilege to be associated with them.

It is also one of the most inspiring, satisfying and rewarding experiences I've known. ●

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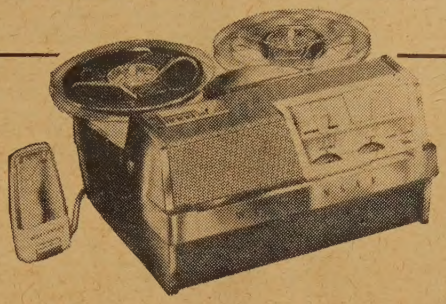

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THE UNITED CHURCH OBSERVER
299 Queen St. West, Toronto 2-B, Ont.

1. HELP WANTED

CHRISTIAN Education Committee, Manitoba Conference, has opening for Associate Field Secretary with responsibility for Children's and Girls' Work. Apply Personnel Committee, c/o 47 Alloway Ave., Winnipeg 10, Man.

FAIR HAVEN Senior Citizens Home, Burnaby, B.C., seeks resident Assistant Matron, forty to fifty-five; administrative experience. Commencing salary $175.00, board, room and benefits. W. R. O'Neil, 3346 Monmouth Ave., Vancouver 16, B.C. HEmlock 3-4836.

RESIDENCE SUPERVISOR for Oshawa Y.W.C.A., supervising small residence and assisting in Food Service Department and Front Desk. Preference given to person with experience in similar work. Duties to commence about April 1st. For further information write: Executive Director, Oshawa Y.W.C.A., 199 Centre Street, Oshawa, Ontario.

ZION United Church, Moose Jaw, Saskatchewan, requires the services of a Deaconess to act as Director of Christian Education. Will be responsible for co-ordinating programme and leading 100 volunteer Sunday and mid-week leaders. New C.E. Centre. If interested, please write to N. C. Allan, Zion United Church, Moose Jaw, Sask.

1B. RETIRED OR RETIRING MINISTERS

AURORA (Ont.) United Church, 25 miles north of Toronto, seeks a retired minister for part time work in an active and progressive church. Write E. Herbert Coad, R. R. 2, Lovilla Farm, Aurora, Ontario.

REXDALE United Church, in Metropolitan Toronto, is seeking retired minister or one retiring shortly, for pastoral assistance, mainly visitation, on part-time basis. Reply to K. Foley, 23 Waxham Road, Rexdale, Ontario.

1N. NURSES WANTED

REGISTERED Nurses (2), Licensed Practical Nurse (1) wanted as soon as possible for 15-bed Mission Hospital under the W.M.S. 90 miles north of Winnipeg. Good wages and personnel policies. Apply to Superintendent, Elizabeth M. Crowe Memorial Hospital, Eriksdale, Man.

2A. PULPIT VACANCIES

ANDOVER - GRAND FALLS Charge, vacant May 1st, 1959. Churches on paved roads, oil-heated manse, regional High School. Interested ministers please write — R. E. Moore, Secretary, Andover, New Brunswick.

BOTHWELL - ARMSTRONG, two-point pastoral charge, Kent Presbytery, situated three miles apart on paved road, vacant July 1st. Salary $3,750.00 includes travelling expenses. Interested ministers please contact George Brearley, Box 5, Bothwell, Ontario.

BROWNSVILLE (Ont.) 3-point Pastoral Charge, vacant June 30th. Above minimum salary plus car allowance. Interested ministers contact Secretary of Committee, Floyd Sanderson, Ostrander, R. R. 1, Ontario.

COLBORNE Street United Church, Brantford, Ont., vacant from July 1st, 1959. Interested ministers please write Mr. F. B. Kent, Recording Steward, 313 Nelson St., Brantford, Ont.

DOBBINTON (Ont.) three-point charge, vacant July 1st. Comfortable brick manse, furnace, modern conveniences, minimum salary. Interested ministers please write John Wolfe, Recording Steward, Dobbinton, Ontario.

DUE to death of minister, Beeton (Ont.) one-point charge will be vacant June 30. Approximately 40 miles from Toronto in growing community. Real opportunity for right person. Apply to Mrs. Harold Watson, Beeton, Ontario.

DUNDALK Pastoral Charge requires a full time minister, duties to commence July 1st, 1959. Salary, including travelling allowance, $4,500.00. Interested ministers please contact Dan E. Ritchie, Chairman Pastoral Relations Committee, Dundalk, Ontario.

2A. PULPIT VACANCIES—Continued

FIRST minister required for new congregation, expanding Toronto suburb. Ravine church site acquired. Manse to be provided. Please write to Dr. M. A. Woodside, 57 Bunty Lane, Willowdale.

FRANKLIN Charge vacant July 1st. Prosperous community. Paved roads. Bus fifty miles to Montreal. Minimum salary and travel. Write Mrs. James Manning, Franklin Centre, Que.

HAMILTON Presbytery, Burkholder United Church, a separate Charge as of July 1, 1959, requires a full-time minister. For full particulars please write Fred Lummack, 1023 Brucedale Ave., Hamilton, Ontario.

HUTTONVILLE Pastoral Charge, Peel and Dufferin Presbytery, will be vacant July 1. Three-point Charge, situated 30 miles from Toronto, close to Public School; High School bus at door. Interested ministers contact R. J. Hutton, R. R. 3, Streetsville, Ont.

INNERKIP three-point charge, Oxford Presbytery, 7 miles from City of Woodstock, vacant June 30th. Salary $4,000.00 including travel allowance. Furnished Parsonage, oil heat, modern conveniences; modern Public School, Collegiate bus. Recording Steward — E. R. Shelby, 847 Grosvenor Street, Woodstock, Ont.

INWOOD, Ontario, 3-point Pastoral Charge, vacant June 30th, 1959. Salary and travel allowance well above minimum. Comfortable manse, gas heated. Interested ministers please write or phone B. A. Russell, Inwood.

LAKE WINDERMERE, British Columbia, five-point charge, vacant from July 1st, 1959. Ministers interested write to Mrs. J. H. Fuller, Invermere, B.C.

MASSEY, Ontario — 4-point Charge, Sudbury Presbytery, desires ordained minister July 1st, 1959. Two new churches, oil-heated manse; Continuation and new Public School. Summer mileage 38, winter 26; salary above minimum with travel allowance. Please write to Mrs. D. Dunn, Walford Station, Ont. Algoma District.

MELBOURNE (Ont.) two-point charge, vacant end of June. Convenient to London. Salary above minimum. Comfortable oil-heated manse. Present minister retiring. Interested ministers please write Murray Hathaway, Melbourne, Ontario.

MERSEA Pastoral Charge—Leamington, Ontario, Essex Presbytery, four-point charge, will become vacant July 1st, 1959. Interested ministers please write Mr. Willard Bruner, Chairman Pastoral Relations Committee, R. R. 3, Leamington, Ontario.

MOUNT BRUNO, one-point Pastoral Charge, Montreal Presbytery, formed in 1956, now desires ordained minister for July 1st, 1959. Growing residential area, 15 miles from Montreal; excellent school. Write to Mrs. K. Young, Secretary Pastoral Relations Committee, Box 119, St. Bruno, Que.

OKOTOKS (Alta.) United Church, High River Presbytery, vacant March 1st, 1959. Furnished modern manse and complete school facilities. Interested ministers please write Mrs. Mary Bailey, Okotoks, Alta.

PORTAGE LA PRAIRIE (Man.) United Church vacant July 1st, 1959. Staff includes Associate minister and Christian Educational Director. New Christian Education Building, gas heated manse. Interested ministers write Mr. Clayton Zimmerman, 229 Queen Ave., Portage la Prairie, Man.

ROMNEY-GLENWOOD Charge desires ordained minister July 1st. Four-point charge, three services per Sunday. Good manse, High School bus service, salary, including travel, $3,800.00. Write Arlie Metcalfe, Route 1, Wheatley, Ont.

SAULT SUBURBAN — 3-point charge in fast-growing Suburban community; vacant as of June 30th, 1959. Salary above minimum. Modern Manse in the city. Would welcome correspondence from interested ministers. Mrs. W. E. Palmer, 123 East St., Sault Ste. Marie, Ont.

SEMANS - RAYMORE four-point charge vacant June 30th. Furnished manse with oil heating. Salary $4,500 including travel allowance. Interested ministers please write to Mrs. Doug Graham, Secretary Pastoral Relations Committee, Semans, Sask.

SHEFFIELD two-point pastoral charge, 20 miles from Hamilton, 6 miles from Galt, requires a minister July 1st; minimum salary. Interested ministers write to Wm. Kemkes, R.R. 2, Branchton, Ont.

SOUTH RIVER, Ont.—Chalmers United Church vacant June 30th, 1959, requires minister. Two-point charge with summer appointment offers $3,600 per annum plus $650.00 travelling allowance, and furnished manse with garage. Interested ministers apply to M. I. Jeffery, Box 414, South River, Ont., Secretary Pastoral Relations Committee.

2A. PULPIT VACANCIES—Continued

SOUTH BUXTON Pastoral Charge, Kent County, desires ordained minister July 1st, 1959; salary above minimum, manse close to school and store. High School bus service to door. Address inquiries to Francis Pease, Merlin, Ont., R. R. 2.

SPENCERVILLE - ROEBUCK, two-point pastoral charge, Dundas - Grenville Presbytery, vacant July 1st, 1959. Interested ministers write to Mr. James Bennett, Spencerville, Ont.

SPRINGFIELD (Ont.), St. John's United Church, Elgin Presbytery, consisting of a 3-point charge, will become vacant July 1st, 1959. Interested ministers please write Recording Steward, Fred S. Charlton, Springfield, Ont. R. R. 3.

ST. ANDREW'S in the Pines, Mattawa, Ontario; North Bay Presbytery, requires a clergyman commencing July 1st, 1959. First stage of building programme completed and undertaking second fully organized canvass. Oil-heated manse in scenic town. Public and secondary schools. Write Pastoral Relations Committee, St. Andrew's United Church, Box 372, Mattawa, Ont.

ST. BARTHOLOMEW'S United Church, Brampton, Ontario, newly constituted congregation meeting in temporary building, requires a full-time minister. Modern manse. Interested ministers are invited to contact Mr. N. McLellan, 10 Lawrence Crescent, Brampton, Ont.

ST. GEORGES, Bermuda, two-point charge, furnished parsonage, minimum salary plus car allowance and extra $200.00 in Bermuda. Vacant June 30th. Contact L. S. Brangman, St. Georges, Bermuda.

STONY MOUNTAIN (Manitoba) 2-point pastoral charge, vacant July 1, 1959. Furnished, oil-heated manse, 12 miles from Winnipeg via paved highway. Two points 8 miles apart. Salary $4,000.00 including travel allowance. Write J. S. Whitehead, Box 27, R. R. 2, Winnipeg.

SWASTIKA, Ontario, Temiskaming Presbytery on No. 11 Highway, two-point Charge; furnished six-room manse, oil heated; complete school facilities, vacant June 30th. Write—L. W. Coombs, Swastika.

TROY and Harrisburg two-point Charge, Brantford Presbytery, requires an ordained minister, July 1st, 1959. Furnished parsonage, modern conveniences, at Troy, No. 5 Highway, close to public school, stores, Continuation school. Salary $3,350.00 plus $450.00 car allowance. Interested ministers write Mrs. Bruce Humphrey, Troy, Ont., Secretary Pastoral Relations Committee.

VIRDEN-WALLACE (Man.) two-point Pastoral Charge, Brandon Presbytery, vacant July 1st, 1959. Interested ministers please contact D. A. Gray, Virden, Man.

WESLEY UNITED of Beebe, Quebec, invites ministers to apply for the charge, open July 1st. Ministers who enjoy the beauty of lakes, mountainous countryside, and excellent educational facilities should inquire regarding other advantages. Kindly contact W. B. Haselton, Beebe, Que.

WESTMINSTER WEST Pastoral Charge, Middlesex Presbytery, three-point charge, vacant June 30, 1959. Good school facilities. Interested ministers write Everett Sutton, Secretary Pastoral Relations Committee, R. R. 3, Lambeth, Ont.

WILLIAMS LAKE, B.C., Pastoral Charge, Cariboo Presbytery, a two-point charge, vacant June 30th, 1959. Write Dr. S. N. Wood, Box 424, Williams Lake, B.C.

ZION United Church, Renfrew Presbytery, two-point charge, vacant as of July 1st, 1959. Interested ministers please contact Mr. Harold Steele, Box 557, Carleton Place, Ont. Phone 780.

3. PULPIT SUPPLY WANTED

LADYSMITH, B.C., would like to hear from minister interested in spending vacation month on Vancouver Island and take four or five Sunday services, July 12th to August 30th (two points), manse available. Write Secretary — J. C. Mason, Box 212, Ladysmith, B.C.

6. ASSISTANT MINISTERS WANTED

ASSISTANT to the minister wanted by Fifth Avenue United Church, Medicine Hat, Alta. Write S. C. McCormick, 877A — 3rd St. S.E., Medicine Hat, Alta.

ASSOCIATE MINISTER—there is an opening for full-time Associate Minister at Gaetz Memorial United Church, Red Deer, Alta. Interested ministers please write Mrs. O. W. Thorne, 4611 - 48th Ave., Red Deer, Alta.

6. ASSISTANT MINISTERS WANTED—Contd.

ST. LAMBERT United Church, membership 1,000, requires by July 1st, 1959, young ordained man to act as assistant minister and Director of Christian Education. Minimum salary plus. Replies to be in hands of Pastoral Relations Committee, St. Lambert United Church, 415 Mercille Ave., St. Lambert, Que., by April 15th, 1959.

ST. THOMAS - WESLEY United Church, Saskatoon, is seeking applications for the post of assistant to the minister. Appointment as of July 1st, 1959. Write T. H. McLeod, 714–5th Ave. N., Saskatoon, Sask.

VERNON United Church, located in the beautiful Okanagan Valley, Vernon, B.C., is in need of an Assistant Minister commencing July 1, 1959. Interested ministers write Secretary, Pastoral Relations Committee, giving any helpful information such as age, pastoral experience, etc.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH LIGHTING SPECIALISTS

DESIGNS and estimating free. The Colonial Lighting Co., Box 192, Port Colborne, Ont.

GOWNS—Choir and Pulpit — samples and prices upon request. Walter & Son, 174 Lauder Ave., Toronto, Ont. Dept. A 1.

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8A. STAMPS

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BOOKS, used and new. Dogmatics, Bible, Liturgy, Patristics, Devotional, etc. Lists free. Prices about half Canadian prices. Also communion chalices in sterling silver. Pax House (Ian Michell), 29 Lower Brook St., Ipswich, England.

POCKET BOOKS, 10 for $1.00. National Geographics, 5 for $1.00. Postpaid. Old Favorites Bookshop, 323 King West, Toronto, Ont. Free catalogue No. 8, Cloth bound books.

9. ARTICLES FOR SALE

LAMINATED Oak Pews in good condition, seating for 200 people, reasonably priced. Apply Rev. D. McClean, 214 Dundas East, Trenton, Ont. Phone EX. 2-5742.

SIX Black Choir Gowns, white collars (like new). Price $5.00 each. Write Mrs. Ronald R. Bennett, Box 24, Walton, Ont., Secretary Woman's Association Duffs United Church, Walton.

STACKING Chairs and Tables. Also Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., 163 Times Road, Toronto 19.

STEAM TABLE—used 3 times. Eglinton United Church. Please contact Mrs. C. McIlmoyl, 294 Sheldrake Blvd., Toronto, HUdson 3-8377.

THREE first-quality typewriter ribbons for $2.00, regularly $1.25 each, any make, colour. Free ball-point pen; 39c. value, with $2.00 or more order. Send for circular. Other bargains. Carbon Paper Specialists, 37 Cortland Avenue, Toronto 12, Ontario.

UNSHRINKABLE Wool, nylon reinforced, 3 or 4 ply. Good colours. 3 ounces $1.00, postpaid. Satisfaction guaranteed. Prompt attention to all orders, large or small. Order now. Other wool clearings available. Free list. Beacock's, 1019 Pape, Toronto.

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THE superior "Henselite" Carpet Balls and requirements of the Game, for Churches, Fraternal Societies and Clubs, are available from Langford Bowls Co., 424 Wellington St., London, Ontario.

11. RESORTS, TOURIST ACCOMMODATION

LAKEVIEW HOUSE, 1891 - 1959, an ATRO Resort. A fine family resort on the South Shore of Lake Simcoe, good highways and bus service, 50 miles from Toronto. Children's Supervisor with planned programme for July and August. Open to groups, mid-May, June, September. Spacious lawns, heated buildings, good food, golf course, bowling greens, safe swimming. Information on request—Mrs. Viola Sanders, Lakeview House, Jackson's Point, Ontario.

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15. FOR RENT

COZY, well-furnished apartment to share with business person or couple—non-smokers; own room, privileges; Christian home for you. Available immediately—St. Clair-Spadina, Toronto. Box 109, THE UNITED CHURCH OBSERVER.

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STAMMERING Corrected. Helpful booklet gives full information. Free copy. Write: William Dennison, 553-K Sherbourne, Toronto.

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A TEAM of experienced United Church laymen under ministerial guidance are willing to use their holiday weeks to conduct local missions, spring or fall. Box 108, THE UNITED CHURCH OBSERVER.

DOES your church need a "spring cleaning"? We are specialists in Wall Washing and General Cleaning. Inquiries solicited. Estimates free. Georgian Cleaning Service, 517 – 3rd Ave. East, Owen Sound, Ontario.

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Publishing House Notes

The Ryerson Fiction Award

IT is now well known that our Publishing House, under its trade name, The Ryerson Press, offers each year a prize for the best Canadian novel submitted. The award has been offered over the past 18 years and has been won by an outstanding group of Canadian writers. It has been given recently to Arthur G. Storey of The University of Alberta for a first novel, entitled *Prairie Harvest*.

The story is of a homesteading family in Saskatchewan, from their pioneering days, through successful years, into the drought-stricken thirties when all was lost. But not all, for they had raised a stalwart family, who in new and different ways began their own pioneering for another generation. The book abounds in authentic details of Western farming, and in absorbing character sketches of varied types of settlers and individuals. It comes to a noble conclusion.

This prize-winning novel will be published next autumn. Both Western and Eastern readers will want to keep it in mind.

The Book Steward.

Ministers' Vacation Exchange

ARIZONA—Would exchange pulpits for one or three months, or would supply Ontario church for summer without salary, live in manse. Write the Rev. Bernard Holden, First Presbyterian Church, Box 1287, Clifton, Arizona.

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